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“Let God Be True”

“What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings.”

—Romans 3:3,4.

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DEDICATED

to the

MOST HIGH

“a God of truth,”

and

in behalf of the

“other sheep” of His

GOOD SHEPHERD

Deuteronomy 32:4
John 10:11, 14, 16

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“LET GOD BE TRUE”

CHAPTER I

MORE and more the eyes of honest-hearted men and women are getting open to see the world's religious confusion and the inconsistency of the religious leaders who say one thing and do another. Thinking that those religionists represent and speak for God, many sincere persons begin to wonder if any truth at all exists on earth. They come to the frame of mind of a man of old who wrote in his disappointment: "I indeed said in my despondency, Every man is a liar."* They are discouraged and sigh within themselves. Doubtless, though, when they hear the pure ring of the truth sounding forth from the right source, despite earth's religious jangling, they will recognize it and will gladly accept and hold it.

² The vast universe which we see is founded upon truth, and therefore it moves on orderly and undisturbed regardless of the waywardness of men on earth. Its Creator is the great God of truth. He is the One whom the peoples of "Christendom" have all claimed to worship in

* Quoted from the Bible, at Psalm 116: 11, Leeser's translation.

1. How are many honest-hearted persons inclined to react to the religious situation today?

2. (a) Why could not the Bible be subject to any old interpretation? (b) To what kind of Bible study are readers of this book invited and led?

common, but their centuries-old religious differences, quarrels and errors have brought reproach upon both Him and the written Word which he has given to mankind. The bewildered seekers for truth have in many cases said in hopelessness: "Oh, the Bible is an old fiddle upon which you can play any old tune." If true, that would mean that the Bible's Author was all mixed up and divided against himself. But this could not be so of the God whose visible creation of the universe is marvelously harmonious and not divided against itself. Reasonably, then, his Book, the Bible, could not be all mixed up and allowing for just any interpretation. The mix-up lies with its would-be interpreters, the religious leaders of this so-called "Christendom", who disagree among themselves, and violently so at times. Hence, as the reader approaches the study of the Bible with this book in hand, he is neither being invited nor being led to study God's sacred Word according to the perplexing, mysterious religious errors of "Christendom". He is asked to study according to what God himself has to say in His own Word. "For God is not a God of confusion, but of peace."*

³ To arrive at truth we must dismiss religious prejudices from heart and mind. We must let God speak for himself. Any other course would lead only to further confusion. What if men,

* Quoted from 1 Corinthians 14:33, *American Standard Version*.

3. (a) To arrive at truth, what must we do? (b) In view of the faithlessness of men, what stand should we take?

religious and non-religious, have discredited and belittled the Bible and have placed their own or other men's opinions and traditions above the Bible? What if religious leaders have rejected the Bible's straight testimony? What if the highly esteemed clergy of "Christendom" have been found false and misleading? Do these shocking and disappointing facts change the Bible itself or its message of truth? Sound thinking assures us that the true and living God must have given searching mankind some inspired written revelation about Himself. That being so, then let our stand be that of one of the writers of the Bible who said: "What if some were without faith? shall their want of faith make of none effect the faithfulness of God? God forbid: yea, LET GOD BE FOUND TRUE, but every man a liar; as it is written, That thou mightest be justified in thy words, and mightest prevail when thou comest into judgment."* The writer there being quoted was an honest man who was courageous enough to confess he was an erring sinner and to justify God as being true in every case. He said to God: "Against thee, thee only, have I sinned, and done that which is evil in thy sight; that thou mayest be justified when thou speakest, and be clear when thou judgest."† If we let God be true, he will instruct us in the truth by his recorded Word.

⁴ To let God be true means to let God have the

* Quoted from Romans 3:3, 4, *American Standard Version*.

† Psalm 51:4, *A.S.V.*

4. (a) What does it mean to let God be true? (b) Why is the study course of this book in harmony with Isaiah 8:20?

say as to what is the truth that makes men free. It means to accept his Word, the Bible, as the truth. Hence, in this book, our appeal is to the Bible for truth. Our obligation is to back up what is said herein by quotations from the Bible for proof of truthfulness and reliability. That is the course the inspired writers and faithful characters of the Bible took and recommended. Isaiah, an outstanding prophet, writes to this effect: "When they shall say unto you, 'Inquire of those that have familiar spirits, and of the wizards, that whisper, and that mutter:' should not a people inquire of their God? (should we then) in behalf of the living (inquire) of the dead? (HOLD) TO THE LAW AND TO THE TESTIMONY: if they are not to speak according to this word, in which there is no light." (Isaiah 8:19, 20, Leeser's translation) "To the law rather, and to the testimony. And if they speak not according to this word, they shall not have the morning light." (Isaias 8:20, Douay Version translation) There is no light of truth in the teachings of the men of this world who are under the influence of superhuman invisible demons, wicked spirits that are primarily responsible for the darkness of this world. Unless we seek direct to the law and testimony of God's written Word, we shall never attain to the light whose beams show that the morning of a new world of righteousness is at hand.

⁵ Malachi, the very last of the old Hebrew

5. How do the first and the last of the writers of the old Hebrew Scriptures, as well as the writers in between, stand as to teaching?

prophets, pointed in the same direction as Isaiah, to the written Word of God. Said he as an inspired spokesman for God: "Remember ye the law of Moses my servant, whom I commanded on Horeb for all Israel, statutes and ordinances." (Malachi 3:22, *Leeser*) The writings of the prophet Moses make up the first five books of the present-day Bible; and thus the last of the old Hebrew prophets declares himself in agreement with the very first of the Bible writers who preceded him by more than a thousand years. All the writers in between Moses and Malachi take the same position; and the prophet Moses has preserved in his record the inspired utterances of all the prophets of God who preceded him.

⁶ None of the Bible writers, from Malachi back to Moses, make any mention of an oral law or traditional law as existing alongside the written Word of God. Nowhere do they declare that the oral traditions of religious men are on an equality with the recorded Word of God or that the written Word is incomplete without such oral traditions. The prophet Moses earnestly declared against adding to God's given law and testimony the oral traditions of uninspired men. Said Moses: "Ye shall not add unto the word which I command you, nor shall ye diminish aught from it; that ye may keep the commandments of the LORD your God which I command you." (Deuteronomy 4:2, *Leeser*)

6. What do Moses and the Proverbs show as to the so-called "oral law" or traditional law?

God's written Word is pure without such man-made traditions; and those who teach and hold to such traditions and who value them as equal to or even higher than the written Word make liars of themselves. "Every saying of God is purified: he is a shield unto those that put their trust in him. Do not add aught unto his words: lest he reprove thee, and thou be found a liar." —Proverbs 30: 5, 6, *Leeser*.

⁷ God caused his prophet Isaiah to speak out in strong words against those who claim to be God's people but who practice hypocrisy by following the precepts and traditions of men rather than the inspired Scriptures. "And the Lord said, Forasmuch as this people draw near with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is but the acquired precept of men: therefore, behold, I will do yet farther a marvellous work with this people, doing wonder on wonder; so that the wisdom of their wise men shall be lost, and the understanding of their prudent men shall be hidden." —Isaiah 29: 13, 14, *Leeser*.

WRITTEN WORD VERSUS TRADITION

⁸ Because of this very controversy over the traditions and precepts of religious leaders the great Teacher from Nazareth came into conflict with the rabbis of the first century of our com-

7. With what strong words did Isaiah speak against those following human traditions and precepts?

8. What controversy over tradition is recorded at Matthew 15: 1-9, and who were proved true and who liars?

mon era. Concerning this we read the following record: "Then came to him from Jerusalem scribes and Pharisees, saying: Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: *Honour thy father and mother*: And: *He that shall curse father or mother, let him die the death*. But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee. And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: *This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.*" (Matthew 15:1-9, Douay) Thus the religious traditionalists were proved to be liars and breakers of God's written law; whereas the honest Teacher from Nazareth was letting God be true because he appealed to God's written Word and followed it.

* This is certain: The old Hebrew Scriptures do not teach us to put faith in the oral traditions of religionists, which traditions men have since recorded and published as being equal to the inspired Scriptures or even superior to the Scriptures where there is a conflict between the

9. (a) What is certain concerning the position of all the Holy Scriptures toward human traditions? (b) How did Jesus, in prayer and in temptation, show regard for the written Word?

two. It is likewise certain that the inspired Scriptures written in Greek during our first century do not teach us to accept and rely upon the traditions and moral precepts of those who claim to be Christian clergy. Hundreds of times those Christian Greek Scriptures quote and refer to God's written Word contained in the Hebrew Scriptures. Referring to those Scriptures, which were the only ones he had in those days, Jesus of Nazareth said in prayer to God for his disciples: "Sanctify them through thy truth: thy word is truth." (John 17:17) When he was tempted by the great adversary during his forty days of isolation in the wilderness, he resisted the enemy's attacks by using the written Word of God. He used the written Word to show the adversary to be a liar. In meeting the first temptation he said: "*It is written*, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In foiling the second temptation he said: "*It is written* again, Thou shalt not tempt the Lord thy God." In turning back the third temptation he said: "Get thee hence, Satan: for *it is written*, Thou shalt worship the Lord thy God, and him only shalt thou serve." In each case he quoted God's Word as written down by the prophet Moses.—Matthew 4:4, 7, 10; Deuteronomy 8:3; 6:16; 6:13.

¹⁰ In declaring his mission on earth Jesus, while at the synagogue in Nazareth, called for

10. How did Jesus further show regard for the Scriptures in preaching and in advising the unbelieving religionists?

the Scripture roll of the prophecy of Isaiah and read from its sixty-first chapter, verses one and two. (Luke 4: 16-21) He later said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew 5: 17, 18) To the religionists who did not believe in him he gave the advice to study God's written Word: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"—John 5: 39, 46, 47, *Authorized Version* and *Douay*.

¹¹ Finally, by the aid of a traitor, his religious enemies were able to take him under illegal arrest. Why did he refuse to resist them? Because he gave the truth to God's Word. He said to his disciples as a forewarning of this: "I say unto you, that this which is written must be fulfilled in me, *And he was reckoned with transgressors:* for that which concerneth me hath fulfilment." (Luke 22: 37, *A.S.V.*) Some days later, when explaining his strange experiences to his astonished followers, he again magnified the written Word of God as true by pointing out how it had been fulfilled in him. Of his conversation with two of his disciples we read: "And be-

11. Why did he not resist when his enemies arrested him? and how some days later did he magnify God's Word to his disciples?

ginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Later, in conversation with a larger group of disciples, "he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written." (Luke 24: 27, 44-46) In no case did he appeal to the rabbinic schools of teaching with their traditions and precepts of men. He faithfully referred his disciples to God's recorded Word, thereby to glorify God as true, although at the same time it proved the publicly respected religious leaders to be liars.

¹² The case of Jesus of Nazareth is precedential. It makes certain that men who follow the religious interpretations of religionists and who put human traditions before the sacred written Word will surely oppose and persecute his faithful followers who proclaim the pure Word of God. One of his very own followers uses himself as an illustration to show how a blind adherence to religious traditions and systems leads a person into opposition to those who hold to God's Word as true. Paul, a follower of Jesus, makes this confession: "Ye have heard of my manner of life in time past in the Jews'

12. What does Jesus' case make certain as to followers of traditions? and how does his disciple Paul use himself as an example?

religion, how that beyond measure I persecuted the church of God, and made havoc of it: and I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers."—Galatians 1:13, 14, *A.S.V.*

¹³ Paul knew how the religious traditions had for a time blinded him to the truth in the writings of Moses and of the other prophets and the psalms. He also foreknew that men pretending to be Christian clergymen would develop a system of religious precepts and traditions and would thereby hide the truth from the members of the religious organizations. Hence he wrote: "Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ." (Colossians 2:8, *Douay*) Paul knew that such traditions would be lies and that they would offer a way of salvation different from what is contained in the inspired written Word of God. The religious people of today whom religious traditions have misled away from the good news as recorded in the sacred Bible do well to consider Paul's counsel, namely: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so

13. What warnings did Paul write concerning the setting up of a system of religious traditions?

say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Galatians 1:7-9.

¹⁴ Therefore Paul stuck close to the written Word of God when he taught and preached. He also allowed that his hearers should check up on him with their copies of the Bible. In fact, Paul's personal physician, Luke, pronounces those persons noble who did so, rather than denouncing them for reading the Bible to test the truthfulness of an *apostle*. Luke writes: "The brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:10, 11) Therefore, when a religious organization forbids its members to read the Bible and requires its members to accept what its clergymen teach without comparing their teachings with the Holy Scriptures, such religious organization belies its claim that it is apostolic.

PETER'S POSITION TOWARD THE WORD

¹⁵ Paul's fellow apostle, Peter, was of the same mind on the matter of giving first place to the Holy Scriptures. Peter quoted again and again from the Hebrew Scriptures and wrote: "*But the word of the Lord endureth for ever.*"

14. Therefore what course did Paul pursue toward God's Word? and what is the noble course toward those who preach?

15. How did Peter show the same mind as Paul on the matter?

And this is the word which by the gospel hath been preached unto you."—1 Peter 1:25, *Douay*.

¹⁶ Nowhere in Peter's writings or recorded utterances does he lay claim to infallibility or assume any high-sounding religious titles or ask for worshipful honors to be rendered to him. Always he turns his hearers or readers to the changeless Word of God as their shining guide until the day of God's kingdom should dawn. Peter writes: "We have the more firm prophetic word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: understanding this first, that no prophecy of scripture is made by private interpretation. For prophecy came not by the will of man at any time: but the holy men of God spoke, inspired by the holy [spirit]. But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord who bought them: bringing upon themselves swift destruction. . . . be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour."—2 Peter 1:19-21; 2:1; 3:2, *Douay*.

¹⁷ In this book in the hands of the reader we choose therefore to follow the apostolic course. We shall let God be true by turning our readers

16. Does Peter seek to exalt himself? and why does he urge Christians to take heed to God's written Word?

17. How does this book follow the apostolic course?

to His imperishable written Word. Knowing that God by his holy spirit inspired the Holy Scriptures, thus making them reliable, we choose to let HIM do the interpreting by his records of fulfilled prophecy and by the things which he has caused to occur in modern history to fulfill prophecies due to come to pass in our day. "Doth not interpretation belong to God?" (Genesis 40:8, *Douay*) Yes; and His interpretation is the true one. Accordingly this book will be found to be filled with Scripture quotations and references, and it is suggested that our readers look up in their Bibles all the unquoted references and read them therefrom.

¹⁸ Where our quotations are not otherwise marked, they are made from the most popular edition of the Holy Scriptures, namely, the so-called *Common* or *King James Version* of the Bible. But our readers will quickly observe in this book that quotations are made from various editions of the Bible, Jewish, Roman Catholic and others, according as each best makes clear the sense of the original Hebrew and Greek text. The questions at the bottom of the pages are for the reader's self-examination on what he has read in the paragraphs, or for use in Bible study classes with others. The chapters following this one are devoted to a progressive investigation of the primary or essential teachings of the divine Word.

18. What about the quotations, printed questions, and chapter contents of this book?

CHAPTER II

“WHO IS JEHOVAH?”

“**W**HO is Jehovah?” That is an old question. When it was first asked in that tone, by Pharaoh of Egypt in the sixteenth century B.C., it was asked defiantly and with contempt, and the questioner added: “that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go.” This challenge called forth the following words of comfort to the prophet Moses: “Pharaoh will not hearken unto you, and I will lay my hand upon Egypt, and bring forth my hosts, my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them.” (Exodus 5: 2 and 7: 4, 5, *A.S.V.*) In the Bible Egypt is used as a small-scale pattern of this entire world of today. Hence in those words concerning Egypt a prophetic notice is served that all the world will shortly learn and know that the only true and living God is He who is named Jehovah, but in a manner that they will not enjoy. It is therefore well

1. When was “Who is Jehovah?” first asked, and with what importance?

to learn now who and what he is, that we may now act with benefit to ourselves.

² When Moses stood before Egypt's Pharaoh and made God's demands upon him, Moses uttered the name of the God who sent him. Moses did not say, '*The Lord* says so and so'; because Pharaoh and the Egyptians worshiped and acknowledged their own false gods as lords. Even when addressing his own people to explain his returning to them in Egypt, Moses spoke the name of God to identify the particular One sending him back to Egypt. We read: "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM [Hebrew: *Ehyeh*] hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations." (Exodus 3:14, 15, *A.S.V.*) After Moses and his brother Aaron had appeared before Pharaoh for the first time, we read: "And God spake unto Moses, and said unto him, I am Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty; but by my name Jehovah I was not known to them." —Exodus 6:2, 3, *A.S.V.*

³ We cannot escape it; if we read his written Word, we are confronted with the name of God.

2. By what term did Moses refer to God before Pharaoh and Israel?

3. How does God's name appear in the Hebrew Scriptures, and why does his name not appear in the Greek *Septuagint Version*?

Nothing is gained by arguing that the name is not correctly pronounced as *Jehovah*. The Scriptures written before our common era were written practically all in Hebrew, a portion in Syriac; and in those Scriptures the alphabetic letters for God's name occur, namely, Jod He Vau He (יהוה, or YHWH), from the first book to the last. This name, symbolized by these four Hebrew consonants, occurs, all together, 6,823 times* in the Hebrew Scriptures. The Hebrew Scriptures were first translated into Greek about 285-247 B.C.; but some time before that the Hebrews began to leave off pronouncing the name, out of a superstitious fear of taking it in vain. Hence whenever they read and came to the name, they pronounced instead the word *Adonai* (Lord) or *Elohim* (God). Hence in making that first translation into Greek known as the *Septuagint Version* (*LXX*) the translators followed the Hebrew custom and translated the above substitutes for God's name into their Greek version.

*The writers of the Greek Christian Scriptures used that *Septuagint Version* and they quoted its Greek text which omitted the literal name of Almighty God; which partly explains why the name does not occur by itself in the Christian Greek Scriptures. Jerome, in making the Latin Vulgate translation, followed the same practice, and at Exodus 6:3 he used

* Page 39 ¶ 2 of *The Biblical Text in the Making*, by Robt. Gordis.

4. Why does the name "Jehovah" not occur in the Greek Christian Scriptures? and why is the use of the name helpful?

the title *Adonai* instead of *Jehovah*, all of which explains why the name does not occur in the English Roman Catholic *Douay Version*. In the *Authorized* or *King James Version* we find the name "Jehovah" by itself at Exodus 6:3; Psalm 83:18; and Isaiah 12:2 and 26:4. Rotherham's translation *The Emphasised Bible* renders the name in its 6,823 occurrences as "Yahweh"; but the *American Standard Version* renders it every time as "Jehovah". Even if neither of these pronunciations may be just as God pronounced his name to Moses, yet it helps us to identify instantly who is meant by that name. In like manner the name "Jesus" is not the original way this one's name was pronounced in the Hebrew or Aramaic; nevertheless this near pronunciation helps us to identify at once who is meant and it does not do any dishonor or blasphemy to him.

⁵ To illustrate: The Catholic *Douay Version* reads, at Psalm 109:1, 2: "The Lord said to my Lord: Sit thou at my right hand: until I make thy enemies thy footstool. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies." But the *American Standard Version*, at this same psalm of King David (Psalm 110:1, 2), reads: "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: Rule thou in the midst of

5. What is a good illustration of the helpfulness of this name?

thine enemies." Thus this latter translation, by honestly giving due value to God's name, does away with all confusion of mind; it shows that the one whom David called "My Lord" is the Messiah, whom Jehovah makes a King and Priest according to the order of Melchizedek. When the *Authorized* or *King James Version* translates God's name by the title "Lord" or "God", it always puts this title in all capital letters, as "LORD", "GOD," to distinguish it from the common words "Lord" and "God".—Note this at Psalm 110:1.

WHO HE IS

⁶ By looking up the verses where the name occurs in the Hebrew Bible we are enabled to find the answer to the question, Who is Jehovah? At Psalm 90 the prophet Moses writes: "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Return, O Jehovah; how long? and let it repent thee concerning thy servants." (Psalm 90:1, 2, 13, *A.S.V.*) Who, then, is Jehovah? Jehovah is God and, as such, never had a beginning. His eternalness is declared also at Isaiah 57:15: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." In view of His eternity, it is outright blasphemy to speak of any woman as "the mother of God",

6. Who is Jehovah, and for how long?

layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits; his ministers a flaming fire." —Psalm 104:1-4; Hebrews 1:7, 14.

¹⁰ As the Creator, Jehovah is the source of all life and power and of every good quality, and his works are perfect. To him Moses sang this song: "I will proclaim the name of Jehovah: Ascribe ye greatness unto our God. The Rock, his work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he." He is therefore the One of whom it is written: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (Deuteronomy 32:3, 4, *A.S.V.*; James 1:17) Hence God never gave the universe a devil, because he never created such a wicked creature. Instead, he is the Author of all the provisions for the saving of humankind from the sin, bondage, sorrow and death which that wicked adversary has brought upon our race. For this reason it is said: "Salvation belongeth unto Jehovah: thy blessing be upon thy people." —Psalm 3:8, *A.S.V.*

HIS UNIVERSAL ORGANIZATION

¹¹ Jehovah God arranged all his holy, intelligent creatures in the heavens into an orderly,

10. How are his works? and to whom is salvation due?

11. How did he set up a universal organization?

harmonious, peaceful organization under himself to accomplish his will. All such angelic spirit creatures, being thus arranged, made up his universal organization which is above. All were sons of God, all having received life from him, the Fountain of life. When perfect man and woman were created on the earth and set to fulfilling God's mandate to them in the Garden of Eden, they were made the visible part of His universal organization. They were his earthly children; for which reason Adam was then called "the son of God". (Luke 3:38) Adam and Eve lost their relationship as God's children in his universal organization when they joined in the rebellion against Jehovah's universal sovereignty.

¹² As the Creator and Head over his universal organization of holy faithful creatures, Jehovah rightfully exercises the universal domination; and the great issue before all heaven and earth today is, Who is supreme? Who in fact and in right exercises the sovereignty over all the universe? Jehovah's primary purpose is to settle this issue, for it means the vindication of his universal sovereignty or domination. The prayer for him to vindicate his supreme position and rulership against all his combined opposers is expressed at Psalm 83: 17, 18 in these words: "Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: that men may know that thou, whose name alone is JEHOVAH, art the most high

12. What is the great issue today, and how will it be settled?

over all the earth." His supremacy will be proved beyond all future denial.

¹³ When Jehovah thus vindicates his universal domination by the destruction of all his foes in heaven and in earth, then he will be again the great Theocrat or Theocratic Ruler over all creatures that live. His Theocratic Government will govern all inhabited parts of the universe. His Theocratic law will be obeyed everywhere. Then no long-time rebellion such as has existed during man's six thousand years of existence will again be permitted, for Jehovah God will once and for all time have vindicated his universal sovereignty and his holy name against all false charges, reproaches and challenges of his malicious enemies, demon and human. He is the Almighty and Supreme One. He and his heavenly Son, whom he makes Theocratic King under Him in The Theocratic Government, constitute together "the Higher Powers", to whom all souls worthy of living must be subject. Jehovah God has ordained it to be so.—Romans 13:1, 2.

¹⁴ That heavenly Son taught his followers to pray, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:9,10) He was there referring to the sacred name and kingdom of Jehovah God. God's name must eventually be hallowed by all creatures who prove worthy of the

13. How will his Theocracy again rule all the universe?

14. Whose name must be hallowed, and how?

right to everlasting life in heaven and in earth. The means by which his name will be proved to be holy and deserving to be hallowed is his kingdom by his Messiah, which will shortly fight the final war of Armageddon against all His enemies. No rebel or idolatrous thing or organization will take the glory from him. Says he: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images."—Isaiah 42:8, *A.S.V.*

THE NAME

¹⁵ The name "Jehovah" is a Hebrew verb and literally means "He causes to be", that is, for a purpose. When making known this name in a special way to his prophet Moses, he did so in connection with declaring His purpose regarding his chosen people, which people were then in bondage to Egypt. Thus, aside from its literal meaning, his name "Jehovah" stands for his purpose respecting his creatures. (Exodus 3:15-21; 6:2-8; *A.S.V.*) Many times throughout the Bible Jehovah declares his purpose to cause all the nations as well as his own favored people to know that He is Jehovah. In the prophetic book of Ezekiel alone this declaration of his purpose to have all such to know that he is Jehovah occurs more than sixty times. (Exodus 6:7; Ezekiel 6:7, 10, 13, 14; *A.S.V.*) Hence an important part of his great purpose is the vindication of his reproached and misrepresent-

¹⁵ What does his name mean and stand for? and what is his purpose concerning it?

ed name. His vindication is more important than the salvation of men.

¹⁶ Why has this Almighty God permitted his chief adversary and all that wicked one's servants to live and carry on their wickedness down till the final battle of Armageddon? In brief explanation Jehovah said to hardhearted Pharaoh of Egypt: "To teach you that there is no one like me in all the world. Otherwise, I would have exerted my force and struck you and your people with pestilence, till you were swept off the earth; but this is why I have kept you alive, to let you see my power and to publish my fame all over the world." (Exodus 9:14-16, *Moffatt*; also *American Translation*; *Leeser*) Here Jehovah discloses his purpose to raise up his witnesses to declare and publish his fame or name throughout all the earth before all the enemies are destroyed. His Chief Witness is the One whom he makes his Messiah or the Anointed King in his Theocratic Government. But more as to this Chief Witness and his fellow witnesses, concerning which the Bible has much to say from the first book to the last book, we leave succeeding chapters herein to tell.

16. Why has Almighty God permitted the great adversary and his wicked agents to operate down till Armageddon?

CHAPTER III

“WHAT SAY YE RESPECTING THE MESSIAH?”

THE Aramaic-speaking Jews of the first century of our common era called him “Jeshúa ham-Mashíahh”. The Greek-speaking Jews and Gentiles called him “Jesus Messias” or “Jesus Christ”. In either language it means “Jesus the Anointed”; and the name *Jesus* or *Jeshua* is just the shortened form of the Hebrew name *Jehóshua*, meaning *Jehovah is the Savior*. That a Jew bearing that name and title walked and taught in Palestine in the first half of the first century is so fully established by history that it needs no further proof here. Now we take the authentic records written by his personal companions and their friends to learn some details about him.

² This Jew’s life and teachings have affected the course of all human history and are destined to affect it still further in the next thousand years. Before he appeared on earth he had already had a wonderful past. To get facts about this we turn to the words of a man formerly his bitter enemy but who became a faith-

1. What does the full name “Jesus Christ” mean?

2. What does a former enemy write as to Jesus’ prehuman existence?

ful friend and who said as regards himself: "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church." (Philippians 3:5,6) In this same letter to the Philippian believers this same Hebrew tells us something as to the prehuman past of Jesus, saying: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." —2:5-11, *A.S.V.*

^s This One was not Jehovah God, but was "existing in the form of God". How so? He was a spirit person, just as "God is a spirit"; he was a mighty one, although not almighty as Jehovah God is; also he was before all others of God's creatures, because he was the first son that Jehovah God brought forth. For this reason he is called "the only begotten Son" of God,

3. How was he "existing in the form of God"?

for God had no partner in bringing forth his first begotten Son. He was the first of Jehovah God's creations. He speaks so of himself, at Revelation (or Apocalypse) 3:14: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Also at Colossians 1:15 he is spoken of as the One "who is the image of the invisible God, the firstborn of every creature". Thus he is ranked with God's creatures, being first among them and also most beloved and most favored among them. He is not the author of the creation of God; but, after God had created him as his firstborn Son, then God used him as his working Partner in the creating of all the rest of creation. It is so stated at Colossians 1:16-18 and at John 1:1-3.

'In John, chapter 1, he is spoken of as being the *Word* of God, that is to say, the mouthpiece or representative speaker for God. In the Greek Bible text the *Word* is *Logos*; hence he may be called "the Word or Logos". Being a mighty one and holding this high official capacity as Logos and being before all other creatures, he was a God, but not the Almighty God, who is Jehovah. This distinction is shown in the *Emphatic Diaglott* translation of John 1:1-3, as follows: "In the beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it every thing was done; and without it not even one thing was done, which has been done." (Note:

The typographical difference between God and God is just as found in the *Diaglott*.) The *Diaglott's* interlinear translation of the Greek, word for word, makes the distinction between Jehovah as "God" and the Logos as "God" still more clear, reading as follows: "In a beginning was the Word, and the Word was with the God, and a god was the Word. This was in a beginning with the God." (For a further discussion of this text see the chapter on "Is There a Trinity?") Thus the Logos came into existence long before one of God's later creatures made a devil out of himself and became, as he is called at 2 Corinthians 4: 4, "the god of this world."—See the chapter on "Satan the Devil".

⁵ That Jesus Christ had a prehuman existence he himself testifies, saying: "What and if ye shall see the Son of man ascend up where he was before?" (John 6: 62) "Ye are from beneath; I am from above. . . . Verily, verily, I say unto you, Before Abraham was, I am." (John 8: 23, 58; in the original Greek text this "I am" differs from the "I am" in the Greek Septuagint translation of Exodus 3: 14, where Jehovah God speaks.) In his last prayer together with his disciples Jesus said to God: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. . . . And now I am no more in the world, but these are in the world, and I come to

5. How did Jesus testify of his prehuman existence?

thee." (John 17:4-11) Less than two months later his faithful disciples, as his witnesses, saw him ascend heavenward and then disappear from their sight. Ten days later they had the evidence by means of the outpouring of God's spirit through Jesus that he had reached the heavenly presence of his Father above.—Acts, chapters 1 and 2.

⁶ Prior to coming to earth, this only begotten Son of God did not think himself to be co-equal with Jehovah God; he did not view himself as "equal in power and glory" with Almighty God; he did not follow the course of the Devil and plot and scheme to make himself like or equal to the Most High God and to rob God or usurp God's place. On the contrary, he showed his subjection to God as his Superior by humbling himself under God's almighty hand, even to the most extreme degree, which means to a most disgraceful death. To quote the *Emphatic Diaglott* translation, at Philippians 2: 5-8: "Christ Jesus, who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

⁷ Jesus asked the Jews concerning the Messiah's descent, saying: "What think ye of

6. As to Jesus, what do the Scriptures show as to aspiring to be like God?

7. How did Jesus meet the requirement as to Messiah's line of descent?

Christ? whose son is he?" His enemies admitted from whose ancestral line the Messiah should come, saying: "The son of David." (Matthew 22: 41, 42) Just so, the Son of God on coming to the earth was born in the line of David, for his virgin mother Mary was descended from David. Joseph, to whom the young woman was betrothed, was also a descendant of David, but before Mary was united to him, the angel from God announced her coming motherhood, saying: "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . The holy spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God."—Luke 1: 30-35, *A.S.V.*

⁸ The angel said Mary's child should be called "the Son of God". Hence it is blasphemously improper to call her "the mother of God". That title was borrowed by the Roman Catholic clergy from pagan Babylon, where Rhea (Semiramis) or Venus was worshiped as the "mother of the gods". Jesus did not address Mary as "Blessed Mother". In every case on Bible record he addressed her as "woman" (John 2: 4; 19: 26; Matthew 12: 46-50); and his apostle Paul writes: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." (Galatians 4: 4) At the time that the young woman conceived by the miracle-working power of Almighty God

8. Why is it improper to call Mary the "mother of God"?

then the life of the Son of God was transferred from his glorious position with God his Father in heaven to the embryo of a human.

⁹ Mary conceived at the city of Nazareth in Galilee, but, due to Caesar's taxation decree, she transferred to Bethlehem in Judea, where King David had been born about eleven centuries previous. There Jesus was born, about October 1, B.C. 2. This was in fulfillment of the prophecy at Micah 5:2. To the Jewish shepherds out in the fields that fall night the angel announced: "This day is born to you a Saviour, who is Christ the Lord, in the city of David." Then a multitude of the heavenly army appeared also and sang: "Glory to God in the highest; and on earth peace to men of good will." (Luke 2:8-14, *Douay*) On the eighth day he was circumcised like any normal Jewish boy, and then after the fortieth day Mary was permitted to enter the temple at Jerusalem and present him. Later the child was carried down into Egypt to escape King Herod's murderous soldiers, but was brought back at Herod's death and was taken up to Nazareth to live and grow up. This fulfilled another prophecy, at Hosea 11:1: "Out of Egypt have I called my son." —Matthew 2:13-23.

¹⁰ Jesus' mother's cousin married a priest, Zacharias, to whom she bore a son, Jesus' cousin John. Six months before Jesus became thirty years old, John began to preach as a forerun-

9. Where was Jesus conceived, born, and brought up?

10. How did Jesus show forth the primary purpose for which he came to earth?

ner of Jesus and he also baptized in water in connection with his preaching. To the Jews exclusively he preached, saying: "Repent ye: for the kingdom of heaven is at hand." After this announcement of the Kingdom Jesus went to John, showing the primary purpose for which he came to earth, namely, to bear witness to God's kingdom which will vindicate the sovereignty and holy name of Jehovah God. When Jesus stood on trial before Governor Pontius Pilate three and a half years later, he said: "My kingdom is not of this world: . . . now is my kingdom not from hence." "Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (John 18: 36, 37) It was to this kingdom of God that Jesus was anointed to be Jehovah's Messianic King. When?

¹¹ Jesus at thirty years of age went to John the Baptist to be immersed in water. After John had dipped him in the Jordan river and Jesus came out of the water, then "the heaven was opened, and the holy spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, 'Thou art my beloved Son; in thee I am well pleased'". (Luke 3: 21-23, *A.S.V.*) By his water baptism Jesus showed his submitting of himself to do God's will; and now God consecrated him by His holy spirit. By acknowledging him as His beloved Son, God begot

11. What marked events took place at Jesus' baptism?

Jesus to be his spiritual Son once more instead of a human Son. By pouring out His holy spirit upon the baptized Jesus, God anointed him with the spirit to be the long-promised King in God's kingdom. By being thus anointed with the spirit Jesus became the Messiah, or Mashíahh or Christ, which words all mean "Anointed". Thus he became in fact Jesus *Christ*, or Jesus the *Anointed*. His Jewish disciple, Peter, declared: "Even Jesus of Nazareth, how God anointed him with the holy spirit and with power."—Acts 10: 38, *A.S.V.*

¹² After spending forty days in the wilderness, where he beat back the Devil's temptations, Jesus returned to John's locality, to get in touch with his first disciples. On seeing Jesus approaching, John said to his hearers: "Behold the Lamb of God, which taketh away the sin of the world." (John 1: 29, 36) Thus John showed the secondary purpose for which the Son of God came to earth, namely, to die as a holy sacrifice to Jehovah God in order to cancel the sins of believing men and to free them from death's condemnation, that they might gain eternal life in the righteous new world which God has promised to create. Jesus was suitable to be such a ransom or redemptive sacrifice. By having his perfect, sinless life transferred from heaven to the womb of a Jewish virgin, Jesus was born as a perfect human and grew up to be a perfect man, absolutely sinless, holy, harm-

12. As shown by John the Baptist, what secondary purpose did Jesus fulfill on coming to earth?

less, undefiled. (Hebrews 7: 26) Hence, when he presented himself in full dedication to God's will, Jehovah God accepted him for sacrifice as humankind's Redeemer. Because Jesus was thereby bound to lay aside his humanity forever as a sacrifice, God begot him by his spirit to become again a spirit Son of God. Hence Jesus said: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20: 28) He therefore laid down his human life forever.

¹³ On his return visit to Nazareth the anointed Jesus spoke in its synagogue. There he applied to himself the prophecy of Isaiah 61: 1, 2. He confessed that he had been anointed with God's spirit in order to preach the good news or gospel to meek persons seeking release from bondage to sin and religious error. (Luke 4: 16-21) After that he preached "The kingdom of heaven is at hand" up and down the land of Judea and Galilee and Trans-Jordan. He gathered about him twelve apostles and other disciples, whom he trained to preach the heavenly kingdom to which he had been anointed. He exposed religious traditions and errors and preached the truth to make men free. This brought him in conflict with the Jewish rabbis, priests and sectarian leaders, who sought his death. At pass-over time A.D. 33, with the aid of the traitorous apostle Judas Iscariot, they seized Jesus, gave him a mock trial, handed him over to the Gen-

13. How did Jesus on earth fulfill his anointing? and with what outcome to him as a man?

tiles for trial by Pontius Pilate and Herod Antipas, and then blocked his release by stirring up the misguided Jewish people to cry for Jesus to be impaled on a tree like a seditious lawbreaker and blasphemer. He died obedient to God, without ever renouncing God's kingdom.

¹⁴ On the third day of his being dead in the grave his immortal Father Jehovah God raised him from the dead, not as a human Son, but as a mighty immortal spirit Son, with all power in heaven and earth under the Most High God. Says the Jewish witness, Peter: "Being put to death in the flesh, but made alive in the spirit." (1 Peter 3:18, *A.S.V.* and *Douay*) For forty days thereafter he materialized, as angels before him had done, to show himself alive to his disciples as witnesses. He then ascended to heaven and appeared in God's presence with the value of his human sacrifice as God's High Priest, and this he applied in behalf of all those who should believe in him.—Hebrews 9: 11, 23, 24; 10: 12, 13.

¹⁵ God exalted his Son Jesus to be higher than he was before he lived and died as a man. If Jesus had been "equal in power and glory" with the Supreme Being, then Jehovah God could not have elevated his Son any higher than he was in his prehuman state. But now Jesus is made the Head under Jehovah of God's capital organization over the entire universe. Says the apostle Peter: "By the resurrection of Jesus

14. What took place on the third day of his death and during the forty days thereafter?

15. In what way has the resurrected Jesus been exalted?

Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Peter 3: 21, 22) This proves Jesus did not take his human body to heaven to be forever a man in heaven, because, had he done so, that would have left him ever lower than the angels. By his becoming a man, "we see Jesus, who was made a little lower than the angels for the suffering of death." (Hebrews 2: 6-9) God did not purpose that Jesus should be humiliated thus forever by being a fleshly man forever; but, after he had sacrificed his perfect manhood, Almighty God raised him to deathless heavenly life as a glorious spirit creature. He exalted him above all angels and all other parts of God's universal organization, to be next-highest to himself, the Most High God. What Christ Jesus does in this exalted capacity, we leave to succeeding chapters herein to tell.

CHAPTER IV

SATAN THE DEVIL

SO ALIKE has been the pattern of the nations which for six thousand years have successively dominated the affairs of the world that historians have advanced the theory of "history repeating itself". The manner in which world powers had their beginnings, rose to prominence as world powers, and then declined to a state of obscurity is noted as common to all. Wars were featured by each. Oppression and intimidation were their stock in trade. Religion was an influential part of each.

² Observing this similarity, and the close parallel to our modern world, thinking men have voiced the questions, "Is it possible that a common invisible power has dominated all nations? Has the same guiding force been responsible for their similar acts of violence? Why should history seem to repeat itself? Will it always be thus?"

³ There is no point in guessing at the matter when the Bible, God's written Word, makes the evidence so plain. In this history of man, dating from his very creation, God proves that the idea of some super-force of wickedness influ-

1. Why have historians advanced the theory of "history repeating itself"?

2. Observing these things what questions have thinking men voiced?

3. Why do we not have to guess at the matter?

encing both men and nations is not just idle imagination. It is a fact.

⁴ Consider the occasion of Christ at the beginning of his ministry here on earth. We are told, at Matthew chapter 4, that immediately following his baptism in Jordan Christ was led by the spirit into the wilderness "to be tempted of the devil". Part of that tempting took the form of three proposals by Satan to Christ, the third of which was as follows:

⁵ "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." —Matthew 4: 8, 9.

⁶ From this it is unreasonable to think anything else than that all world governments were the Devil's property. How else could he have offered them to Christ? He was the invisible ruler of them; and for that reason Christ was compelled to say, "My kingdom is not of this world." "The prince [or ruler] of this world cometh, and hath nothing in me." (John 18: 36; 14: 30) The Devil's attributes of greed, cruelty, and selfishness have been characterized by every government on earth. Satan is "the god of this world".—2 Corinthians 4: 4.

4, 5. What event occurring at the beginning of Christ's ministry sheds much light on the matter?

6. What conclusion must we draw from the scripture at Matthew 4: 8, 9? and, for the same reason, what was Christ compelled to say?

WHENCE CAME THE DEVIL?

⁷ But from where did Satan come? and why has a righteous God permitted him to remain to influence men to wickedness? Will it always be that way? Is there no way for honest men to keep from under that influence?

⁸ The Devil was not always the Devil. There was a time when he enjoyed a high position in God's family. He was a spirit son of God whose name was Lucifer. Contrary to the opinion of some, he was not an ugly creature with horns and tail, but was beautiful. The Bible describes him at Ezekiel 28:12, 13: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering."

⁹ In keeping with his being a son of God, he was given a position of great trust and responsibility: that of overlord of humankind. The designated term for this office was, as stated in the Bible, at Ezekiel 28:14, "the anointed cherub that covereth."

¹⁰ God had placed the perfect human pair in the garden of Eden, and it was the spirit Lucifer's duty to help them keep God's requirements and to educate them in their proper relationship to their Creator. That is why it could be said of him, "thou hast been in Eden."

7. What questions are now appropriately asked?

8. From where did the Devil come? and how may he be described?

9. In keeping with his being a son of God, what position was given Lucifer?

10. What duties did the position of "the anointed cherub that covereth" entail?

¹¹ For a time all went well in the universe and there was perfect peace throughout the whole world. But it did not last. Greed and avariciousness entered in. Lucifer had great visions. He saw a race of human creatures on a perfect earth, all with one accord giving their every devotion to and acknowledging Jehovah as the Great King and Giver of everything good. He wanted that devotion and worship for himself, and so his heart became malicious. He rebelled against the Theocratic arrangement. The scripture at Isaiah 14:12-14 reads: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."

¹² The heart is the seat of motivating thoughts. It is the thing that drives the creature to action. "Out of the abundance of the heart the mouth speaketh," said the Master. Note that Lucifer said "in his heart" that he would exalt himself. It was not necessary for him to make a declaration with his lips. His course of action was sufficient.—Proverbs 23:7.

11. How did the Theocratic arrangement at Eden come to an end? and what have the Scriptures to say of this?

12. Why was it not necessary for Lucifer to declare his intentions by speaking?

¹³ That action was first manifested by his cunningly and stealthily introducing sin into the world. God had told the perfect human pair that to eat of the tree of knowledge of good and evil would result in their death. Lucifer induced Eve to disobey. Through his mouthpiece, the serpent, he said to her, "Ye shall not surely die." That was the first lie, and branded Lucifer as the 'father of lies'.—John 8:44.

¹⁴ Although God pronounced sentence of death upon Lucifer, the wording of that sentence indicated that there would be a long period of deferment before its execution. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15) The Devil must have time to bring forth some seed. From this point on in the Bible he is no longer referred to as Lucifer, but rather as Satan, Serpent, Devil, and Dragon.—Revelation 12:9.

¹⁵ He turned the first pair away from God in disgrace, and he now reasoned that he was well on the way toward his goal of 'ascending into heaven and exalting his throne above the stars of God and being like the Most High'. It appears that he now approached Jehovah with taunts and jeers: 'Jehovah, you are not able to put on earth men whom I cannot by some means turn away from you.'

13. In what action was Lucifer's heart condition expressed? and what did this make Lucifer?

14. Why was not the death sentence immediately executed upon Lucifer? and henceforth what was he called?

15. What next appeared to be Satan's course of action? and why?

¹⁶ Those words do not actually appear in the Bible, but the evidence that they were in effect said is clear and unmistakable. Turning to the first chapter of Job, we read: "Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the LORD, and said, Doth Job fear God for nought? . . . Thou hast blessed the work of his hands, . . . But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—Job 1:6-11.

¹⁷ The wording of the text discloses an issue of long standing between God and Satan. God's question, 'From where do you come, Satan?' and Satan's reply, 'From walking up and down in the earth,' indicated a license or permission on Jehovah's part to Satan to have free hand to produce his seed or children from among men. In addition to disproving Satan's claim of ability to establish his throne above the stars of heaven, the issue included the matter of man's integrity toward his Creator.

16. What is the evidence of Satan's taunting Jehovah?

17. What does the text of Job 1:6-11 disclose as of long standing? and what does the issue include?

¹⁸ Job was an actual character of history. He was a great-grandnephew of Abraham and lived about 1,700 years before Christ, or some 2,300 years after Satan's rebellion at Eden. All those 2,300 years men were being given opportunity to prove their integrity to the Most High. The issue was not new in Job's day.

PROVED A LIAR

¹⁹ The pages of the Bible are full of accounts of those who failed their Creator under attack by Satan. On the other hand, there were those who, like Job, were able to take all that the Devil offered and by their course of action under such conditions prove him the 'father of lies' and entirely incapable of 'being like the Most High'.

²⁰ We have a national example in the case of the Jews. When they, as a nation, made conscientious effort to serve Jehovah and keep his commandments He was with them, fought their battles for them, and gave them economic prosperity. When they succumbed to the Devil's offers and fell for the popular heathen practices of the nations round about them, Jehovah withdrew his protection and as a nation and as individuals they suffered at the hands of Satan.

²¹ At no time, however, has the Devil succeeded in turning all creatures away from the Crea-

18. How do we know the issue was not new in Job's day?

19. What does the Bible disclose as to those who have been under attack by Satan?

20. What national example have we? and how did Jehovah treat the various conditions arising?

21. What outstanding fact does history show regarding those whom Satan has persecuted?

tor. At every period of history from Eden on there have lived faithful men and women whose integrity to God was above reproach and whom the Devil did not succeed in turning away from the true worship.

²² It was so with Christ. Although he died an ignominious death at the hand of Satan's agents, Satan was unable to prove by him that keeping integrity toward God was not possible for human creatures under any condition that the Devil might bring.

²³ It was Christ whom the Scriptures showed was the promised seed to 'bruise the Serpent's head'; and at Revelation 12:7-9 appears the record of his taking steps toward that act immediately upon coming into his kingship. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great *dragon* was cast out, that old *serpent*, called the *Devil*, and *Satan*, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." The evidence is manifold that this event took place during A.D. 1914-1918.

²⁴ Although history has appeared to repeat itself at intervals, it is generally agreed that present unsettled conditions of the world far

22. How did Christ's death not prove Satan's side of the controversy?

23. How did Christ begin actively to take steps toward 'bruising the Serpent's head'? and when?

24. Why do present unsettled conditions of the world far exceed anything previous in scope and magnitude?

exceed anything previous in scope and magnitude. The answer is that Satan no longer has access to heaven but has been cast down to this earth, and all his wicked angels or demons with him. He is still the unseen spirit overlord of disobedient humankind, not yet having been removed from that position.

²⁵ Says the scripture: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Revelation 12:12) We are in that short period of woe right now. Satan, knowing that his time is limited to prove his claims, now turns on all his fury. In every field of endeavor he influences leaders and common man alike to acts of greed, selfishness, and violence, and all the world is in confusion. Many honest people are doing just what Satan intended: turning away from God, who they think is bringing the sorrows, but who, in fact, is only permitting Satan to prove, if he can, his boastful claims of supremacy and man's lack of integrity.

²⁶ The time limit for that proof is about up, and the Devil and his demons know it. The scripture at James 2:19 says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." They tremble because their end is near.

25. Why now are there more acts of greed, selfishness, and violence than at any other time? and how have many honest people fallen into Satan's trap?

26. What is indicated by the scripture at James 2:19?

²⁷ So subtle has been this nearly 6,000 years of attack that right today many people doubt the existence of either Satan or his wicked angels. To them sin, wickedness, and evil are merely abstract conditions inherent in humans. But the reason for that very doubt is explained at 2 Corinthians 11:14, where we read, "For Satan himself is transformed into an angel of light." His devices for fooling the people appear very innocent. World Security Organizations, a United States of Nations, united church movements, and the like, are all his schemes to blind the people to the real issue.

RESTRAINED AND DESTROYED

²⁸ But it will not always be that way. Revelation 20:1-3 tells us of a time when the arch-deceiver will be completely restrained in his activity. He will be bound for a thousand years, to no more deceive the nations and peoples until it is God's time to loose him for a season. In the meantime deceit, lying, and hypocrisy continue.

²⁹ Where do you stand in this matter of integrity? By your course of action are you lending support to Satan's contention? Many meek persons are seeking Jehovah's approval and by their conduct proving the Devil a liar. One way of gaining God's approval is stated at 2 Timothy 2:15: "Study to shew thyself approved un-

27. In what has the subtlety of Satan's attack resulted? and how does the Bible explain this?

28. Will history go on repeating itself?

29. (a) What questions should we now ask ourselves? (b) What are the meek of the earth now doing? and why?

to God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is by a study of God's Word, which tells us of the subtle machinations of Satan, that one is able to withstand him. "Resist the devil, and he will flee from you," is the admonition at James 4:7.

³⁰ This does not mean that one can now come to the point where he is immune from assault by the Devil. Until Satan is completely restrained that will never be. It does mean, however, that one can gain protection to such an extent that he will not be misled into supporting Satan's side of the controversy. Our principal fight now is against those unseen forces. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Ephesians 6:12.

³¹ The ultimate end of Satan is complete annihilation. This is assured by Christ's own words to those who have been deceived by the wicked one, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matthew 25:41) That which is destroyed by everlasting fire is not preserved anywhere, but is consumed for everlasting.

³² The "lake of fire and brimstone" into which Satan, the Devil is eventually cast means everlasting death. "This is the second death." (Reve-

30. (a) What is the meaning of the scripture at James 4:7?
(b) With whom is our fight now?

31. What is the ultimate end of Satan? and how do we know?
32. What further Scriptural assurance have we of Satan's destruction?

lation 20:10, 14, 15) That Christ Jesus will see to it that Satan the Devil does not live forever, it is written, at Hebrews 2:14: "He also himself likewise took part of [flesh and blood]; that through death he might destroy him that had the power of death, that is, the devil." Jehovah God also says to Satan, the unfaithful "anointed cherub that covereth": "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . thou shalt be a terror, and never shalt thou be any more." (Ezekiel 28:16-19) Then the 'god of this present evil world' will no longer be able to control nations and invisibly dominate them. Satan will be dead!

³³ So, be armed with knowledge. Inform yourself. "Be circumspect, and be on the alert. Your enemy, the Devil, is going about like a roaring lion to see whom he can devour. Withstand him, firm in your faith; knowing that the same sufferings [as come upon you] are imposed on your brethren in all the world."—1 Peter 5:8, 9, *Weymouth*.

33. What should we do to keep from under Satan's influence?

CHAPTER V

WHAT IS MAN?

THROUGHOUT the centuries the questions, What is man? Has he an immortal soul? and, What is man's destiny? have been the subjects of great discussions among the leaders of thought of this world. Men of religion, science and surgery have spent much time and effort in an attempt to satisfactorily answer these questions. The scientists and surgeons answer these questions from the facts that they have learned in their study of the anatomy of man. Religious leaders answer the questions from the knowledge they got in divinity schools or theological seminaries.

² The scientists and surgeons have come to the conclusion that man is simply a higher form of animal life, having a more complex organism and capable of exercising faculties beyond those of any of the other forms of animal life. They have not been able to find in man any definite proof of immortality. They cannot find any evidence that indicates man has an immortal soul. In contrast with this the religious leaders claim that man has an immortal soul and that this is

1. (a) What questions are hereinafter to be discussed? (b) Upon what knowledge do men of religion, science and surgery base their answers?

2. (a) What is man according to the scientist and surgeon? (b) What is man according to the religious leaders?

the major difference between man and the other forms of life. They say the soul is the immortal, immaterial and spiritual part of man.

³ The study that is here made of these questions will be made to ascertain the answers of God's Word, The Bible, on these important questions. Others may base their answers on the opinions and writings of men, but unless those opinions and writings are firmly based on God's Word they will not correctly answer the questions. Since it is the correct answers that are desired, the Bible will be quoted as the authority for all that is stated. The psalmist expressed the proper attitude when he said, "Shew me thy ways, O LORD; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation."—Psalm 25: 4, 5.

⁴ Now as to the question, What is man? The psalmist answers this question for us at Psalm 8: 4-8 as follows: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." These words were in reality a prophecy, as the apostle Paul shows at Hebrews 2: 5-10, and he

3. How can we get the true answers to our questions regarding man?

4. What is the description given of man in Psalm 8: 4-8?

applies the words to the Son of God, who became "the man Christ Jesus", and who was also called "the Son of man", and who was crowned with glory and honor in heaven.—Matthew 16: 13, 27, 28; 1 Timothy 2: 5, 6.

MAN THE SOUL

⁵ In describing the original creation of man, Genesis 2: 7 very simply states: "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus we learn that man is a combination of two things, namely, the "dust of the ground" and "the breath of life". The combining of these two things (or elements) produced a living soul or creature called *man*. If you have a Bible that shows marginal readings either alongside or below the columns of Scripture verses, you can look at Genesis 1: 20, 30 and note that fish, birds and animals are in the "living creature" class (the marginal reading showing "soul" for "life" in these verses). The Bible principle that men and beasts are *souls* is also indicated by the statement of Numbers 31: 28, which says, "And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep."

⁶ Thus we see that the claim of religionists

5. (a) What is the Scriptural description of man as originally created? (b) What is a soul? and is man the only creature that is a soul?

6. Does man have an immortal soul?

that man has an immortal soul, and therefore differs from the beast, is not Scriptural. The Bible shows that both man and beast are souls, and that the pre-eminence of man is due to the fact that he is a higher form of creature and was originally given dominion over the lower forms of animal life. (Ecclesiastes 3:18-21) The first man, Adam, was created a living soul (1 Corinthians 15:45), and nowhere is it stated that he was given an immortal soul.

⁷ It is well here to examine further this subject of the soul. In the King James Version of the Bible the English word "soul" is used to translate the Hebrew word *nephesh* and the Greek word *psuche*. The word *nephesh* occurs 745 times in the Hebrew Scriptures, and the word *psuche* occurs 105 times in the Greek Scriptures. By the use of an analytical concordance, such as Young's, a person can trace each occurrence of these two original words. The result of such a thorough search will be that you cannot find a single text in which either of the original words *nephesh* (soul) and *psuche* (soul) is connected or associated with such word as immortal, everlasting, eternal, or deathless. There is not one text in the Bible that states the human soul is immortal. Let us abide by the facts of God's Word, and not by the philosophies of religious-minded men.

⁸ The original words, *nephesh* and *psuche*,

7. (a) What are the original Hebrew and Greek words that are translated "soul"? (b) How many times do these original words occur in the Bible, and how could we trace these occurrences?
8. What are some of the other words that are used to translate *nephesh* and *psuche* into English?

are translated into English by a number of other different English words in our common version of the Bible. Inasmuch as these original words include in their scope the various faculties, functions and powers of the creature man, it is necessary to use various English words to convey the proper thought in our language. Thus at times these original words are translated into English by the use of such words as "life", "mind," "heart," and a number of others.

THE SOUL MORTAL

* The fact that the human soul is mortal can be amply proved by a careful study of the Scriptures. An immortal soul could not die, but God's Word, at Ezekiel 18:4, says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

¹⁰ In the Hebrew Scriptures there are fifty-four texts where the word *nephesh* (soul) is used for man and shows that the soul can be slain or killed. An example of this is in Joshua 10:28-39. There you will find seven instances in which the soul is spoken of as being killed, slain, or destroyed.

¹¹ It is an acknowledged fact that every living fleshly creature has lifeblood surging through its body. The prophet Jeremiah, speaking of those in his day that had bloodguilt on them, states, "Also in thy skirts is found the blood of

9. What do the Scriptures prove regarding souls?

10. (a) Can a soul be slain? (b) Give a Scriptural example.

11. Do souls have blood?

the souls of the poor innocents: I have not found it by secret search, but upon all these." (Jeremiah 2:34) This clearly proves that the term "souls" is used as synonymous for creatures. There are many other examples similar to this in the Bible.

¹² In the Hebrew Scriptures there are 243 passages in which the word *nephesh* is used for man as being mortal, subject to various kinds of death, from which it is possible to be saved and delivered and life prolonged. One such example is at Psalm 22:20,29: "Deliver my soul from the sword; my darling from the power of the dog. All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul." In the Greek Scriptures the word *psuche* is similarly used.

¹³ The fifty-third chapter of Isaiah, containing the prophecy of the sufferings of the Messiah (or Christ), gives some very fine examples of the use of the word "soul" in the Bible. These are found in Isaiah 53:10-12: "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many;

12. How many times is *nephesh* used for man as proving him to be a mortal soul?

13. What does the prophecy of Isaiah 53:10-12 prove regarding the matter of the soul?

for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his *soul unto death*: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors." This doctrine of the ransom proves that it was a soul (Adam) that sinned, and that in order to redeem man there had to be a corresponding soul (man) sacrificed. Christ by 'pouring out his *soul unto death*' provided the ransom price for man. By this statement of Scripture it is clearly seen that even the man Christ Jesus was mortal. He did not have an immortal soul: Jesus, the human soul, died.

¹⁴ In the Greek Scriptures there is an example where the word "soul" is evidently used as the equivalent of all right to life. This is at Matthew 10:28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Gehenna]." The gist of this text is to the effect that we should fear God, because he is able to destroy not only the body (the present life) but the future life as well. The destruction in Gehenna here referred to means that death from which there is no resurrection to future life as a soul.

IMMORTALITY

¹⁵ Now that we have examined the Scriptures

14. How is the word "soul" used in Matthew 10:28?

15. How many times do the words "immortal" and "immortality" occur in the Bible?

on the matter of the soul, it is well to see what God's Word teaches regarding *immortal* and *immortality*. It has been clearly proved that man (the soul) is mortal and subject to death. The question that now arises is, Who does possess immortality? and is it ever shared with others? The words "immortal" and "immortality" occur six times in the King James Version Bible. It would be well, therefore, to examine each such occurrence.

¹⁶ The apostle Paul makes two statements regarding God as having immortality. One is found at 1 Timothy 1:17, and reads: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." The other is found at 1 Timothy 6:16, where he states, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." From the texts just quoted it is clearly seen that Jehovah God alone is the one that has always been immortal and really possesses immortality.

¹⁷ Immortality is held forth as something that the true Christian is to seek after. Romans 2:7 states: "To them who by patient continuance in well doing seek for glory and honour and immortality [incorruption], eternal life."

¹⁸ Speaking of the church of faithful Chris-

16. Who alone is the Immortal One, the one possessing immortality?

17. Do faithful Christians have immortality?

18. What do those that participate in the first resurrection receive?

tians that are accounted worthy to have part in the first resurrection, Paul says: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Corinthians 15:53, 54) Hence the members of the church do not get immortality until at their resurrection.

¹⁹ The final mention of immortality in the Bible is at 2 Timothy 1:10, where it is stated: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." In the Catholic Douay Version Bible the words "immortal" and "immortality" occur twelve times, but this is because the *Douay Version* contains the apocryphal or spurious books, such as Wisdom or Ecclesiasticus. Ecclesiasticus 17:29 says, "The son of man is not immortal." But we prefer the testimony of the accepted inspired apostolic books of the Holy Bible rather than lean on apocryphal books written before the "appearing of our Saviour Jesus Christ".

²⁰ The Scriptures definitely show that immortality originally belonged to Jehovah God alone. Later Christ Jesus received immortality as a reward for his faithful course of action, and

19. When did the opportunity to gain immortality come to light?

20. Summarize the Bible teaching regarding immortality.

it is also given, as a reward, to those who are of the true church or "body of Christ". Immortality is a reward for faithfulness; it does not come automatically to persons at birth.

²¹ Man being now a sinful mortal, his ultimate destiny is death. God gave perfect Adam this command: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:17) Adam disobeyed this command of God and brought upon himself and his posterity the condemnation of death. If perfect Adam had not sinned, it would have been possible for him, although mortal, to live on earth forever, and to bequeath life to his children. One should note here that God spoke very emphatically regarding the death sentence. He said "thou shalt *surely die*". There is nothing to indicate that God meant that sinner Adam would only appear to die but that his soul would live on forever. The only text in the Bible that states that disobedient man would not surely die is found at Genesis 3:4: "And the serpent said unto the woman, Ye shall not surely die." Thus it is seen that the serpent (the Devil) is the one that originated the doctrine of the inherent immortality of the soul. This doctrine is the main one that the Devil has used down through the ages to deceive the people and hold them in bondage to religion. In fact,

21. (a) What is the ultimate destiny of man? (b) Who originated the doctrine of the inherent immortality of man, and how has this doctrine been used?

it is the foundation doctrine of all religion.

²² The Bible states that men and beasts die alike. Ecclesiastes 3:19, 20 states: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

²³ Speaking of the death of man the psalmist says, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146: 4) He enters into unconsciousness.

²⁴ Thus do the Scriptures show that the natural destiny of the sinner man is death. But the Bible also offers a ray of hope. Romans 6: 23 says: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Thus is summarized for us the true hope. If a man turns to God through Jesus Christ and seeks meekness and righteousness that man can gain eternal life.—Zephaniah 2: 3.

²⁵ The conclusion of the Bible regarding, What is man? is one that is simple and logical. No vain philosophical teachings of men! And, above all else, the Scriptures alone offer real hope for those who do seek the Lord and strive to follow His ways.

22. Is the death of man different from that of the beasts?

23. What happens to man when he dies?

24. What hope do the Scriptures offer for man?

25. After considering the Bible answers to our questions, to what conclusion do we come?

CHAPTER VI

HELL, A PLACE OF REST IN HOPE

“**W**HAT a horrible and disgusting subject! I do not want to discuss it. I have no desire to hear anything about that place of horror. We have plenty of hell here. Please do not start such a subject,” exclaimed in disgust a woman with whom one of Jehovah’s witnesses was conversing.

² Do you blame this woman for expressing herself in such a manner? We don’t. It is but natural not only for her but also for all those who have been taught from childhood to believe the God-dishonoring religious doctrine of a fiery hell for the torment eternally of conscious human souls. But you being an honest person, endowed by your Creator with an intelligent and inquiring mind, you will want to know what hell is. What does it look like? When, by whom and for what purpose was it created or discovered? Who go there, and for how long?

³ The first question that a reasoning and inquiring person will propound to himself is, From where does our English word “hell” come?

1, 2. What is the general view about hell? and what questions arise in the inquiring mind?

3. Where do we get our English word “hell”? and wherein does the mistake of the translators lie?

The answer must be, It comes from the ancient Anglo-Saxon verb *helan*, meaning *to conceal*, and is akin to the Old High German word *hella* (modern German *hoelle*). There is just one word, and only one, in the old Hebrew Scriptures that is translated *hell* in the King James Version Bible, and that word is *sheol*. Throughout the sacred Hebrew Scriptures this word occurs 65 times, but the translators in the *King James Version* rendered it 31 times "hell", 31 times "grave", and only 3 times "pit", and this without any good reason. The Catholic Douay Version Bible translates *sheol* as "hell" 63 times, as *pit* once (Job 17:16), and as *death* once (Hosea 13:14). Where *sheol* is not used, at Psalms 94:17 and 115:17, in which places the *King James Version* says "silence", the *Douay Version* (93:17 and 113:17) says "hell"; and at Proverbs 2:18 and Ecclesiastes 9:3, where the *King James Version* says "the dead", the *Douay Version* says "hell"; and at Isaiah 7:11, where the *King James Version* says "depth", the *Douay Version* says "depth of hell". In the Apocryphal books or writings in the *Douay Version* the word *hell* occurs 19 times more and is translated from the Greek words *taphos* (burial-place), *hades*, and *ábussos* (abyss). If you were to translate a book from a foreign language into English and there you found the foreign word for bread 65 times, would you translate it 31 times bread, 31 times fish, and 3 times meat? Of course not. Why? Because if you did your translation would not

be correct. For what is bread cannot at the same time be fish or meat and vice versa. The same holds true with the word *sheol*. If *sheol* is the grave, it is impossible at the same time to be a place of fiery torture and at the same time a pit.

⁴ But you might ask, How do we know that *sheol* means the grave and not a place of torture? The Bible, God's Word, interprets it so. At Genesis 37:35; 42:38, Jacob, one of the patriarchs and forefathers of Jesus, mourning for his son Joseph, whom he thought dead, said to his sons and daughters who came to comfort him: "I will go down into the grave [*sheol*] unto my son mourning." And again, "Ye bring down my gray hairs with sorrow to the grave [*sheol*]." (The *American Standard Version* leaves the word *sheol* here untranslated; the *King James Version* renders it "grave"; and the Catholic *Douay Version* translates it "hell".) Now, stop for a moment and think. Did Jacob believe that his son Joseph went to a place of torment and excruciating pains, to spend eternity there, and did he want himself to go there and meet him? or rather was it that he merely thought his beloved son was dead and in the grave and he himself wanted to die? If he were to go to such hot and fiery place his gray hairs would not last long. Stop! Think! Reason! whether Catholic, Protestant, Jew, or of other religion.

4. (a) How do we know that *sheol* means the grave? (b) Give an illustration supporting the truth of the matter.

⁵ Do good people go to hell? Yes, if by hell you mean the Bible hell. Who does not know about Job or has not read in the Bible about his faithfulness and integrity toward God? In the midst of his affliction and under pressure on the part of Satan and his supposed friends Job offered to God the following prayer: "O that thou wouldest hide me in the grave [Hebrew, *Sheol*; Douay, "hell"], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" (Job 14:13) If *sheol* means a place of torment and fire, would Job wish to go there and spend his time until God remembered him? This question calls for the use of our reasoning faculties rather than blind credulity. Evidently Job's desire was to die and go to the grave, that his sufferings might cease.—Psalm 139:8.

WHERE HELL IS

⁶ But where is hell located? you might ask. The *Catholic Encyclopedia*, Volume VII, under the word "Hell", states the following: "Holy Writ seems to indicate that hell is within the earth, for it describes hell as an abyss to which wicked descend. . . ." But read what the Bible says about the location of hell. When the prophet Jonah was swallowed by a big fish to save him from drowning he prayed from the belly of the fish in these words: "I cried by reason of

5. (a) Do good people go to hell? (b) How does faithful Job's prayer prove your answer?

6. According to religion's teaching, where is the location of hell? but what does the Bible teach?

mine affliction unto the LORD, and he heard me; out of the belly of *hell* [marginal reading, "grave"] cried I, and thou heardest my voice." (Jonah 2:2) Where was Jonah? In the belly of the fish which God prepared to swallow him. That cramped dark place would have been the grave of the prophet had not God 'spoken to the fish and it vomited out Jonah upon the dry land'. But until that time he was in hell, in his grave or tomb; he was as good as dead in *sheol*. Plainly hell is not at the hot center of our earth, for it is no deeper than the grave.

' And how about the soldiers who die in carnal warfare? Do they go to hell or to heaven? The answer is found in the following scripture: "The mighty that are fallen [in the battle] of the uncircumcised, *which are gone down to hell with their weapons of war*: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living." (Ezekiel 32:27) Here the prophet clearly states that the soldiers who die in the war are cast into hell or the tomb, and not only they but their weapons too are laid with them in hell under their heads. And again: "Though they dig into hell, thence shall mine hand take them." (Amos 9:2) How can men dig into hell if it is a place of literal fire and brimstone in the bowels of the earth? It is so plain that the Bible hell is the tomb, the grave, that even an

7. (a) Do soldiers who die in battle go to hell, or to heaven, or where? (b) Is it possible for men to dig into hell?

honest little child can understand it, but not the religious theologians.

⁸ It is written, at Numbers 16:32, 33, about those who rebelled against Moses that the earth "opened her mouth, and swallowed them up, and . . . they, and all that appertained to them, went down alive into the pit". Here is one instance where *sheol* is translated "pit", and it means the grave, down to which the earthquake brought those rebellious ones.

GETTING OUT OF HELL

⁹ Is there any example in the Scriptures of a man's having gone to hell and being delivered therefrom? Yes; Jonah was one. But the Bible gives another example, that of Jesus. He went to hell and stayed there for three days, and then by the power of the Almighty God he was resurrected. Hear what the apostle Peter states about the martyred Jesus Christ. Quoting from Psalm 16:10, he says: "His soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:31, 32) The Hebrew word at Psalm 16:10 translated "hell" is *sheol*; but in the Greek quotation it is *hades*. So we see that *hades* is the Greek equivalent for *sheol*. The original word in both languages means grave, a condition where nothing can be

8. Can a man, descending to the Bible hell, take his belongings with him?

9. Is there any example in the Scriptures of a man's having gone to hell and been delivered therefrom? and in the Greek Scriptures what is the equivalent of the Hebrew word *sheol*?

seen; and there is where the Son of God went for three days.

¹⁰ But do they not say that Satan the Devil with his demons are in hell keeping up the fires and making it hard for those who are therein? Yes, this is what is taught by the religious leaders; but you will be surprised to know that the Devil never was in such a place. The Devil's servant, the king of Babylon, went to hell, the Bible hell. The prophet Isaiah, speaking to unfaithful Lucifer or Satan the Devil under the figure of "the king of Babylon", says to him: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." (Isaiah 14: 9) If the Devil had been constantly there, how could hell be moved to yet meet him? And again, at verse 15, it is prophetically said to him, "Thou shalt be brought down to *hell*, to the sides of the pit." Clearly, therefore, Satan goes there for the first time at the battle of Armageddon to meet the dead, and *hell* corresponds with the abyss where he is bound then for a thousand years.—Revelation 20: 1-3, 7.

¹¹ Many religious denominations believe that for all those who have the misfortune to go to hell there is no hope whatever that they will ever come out therefrom. The Scriptures, how-

10. Is it true that Satan has always been in hell keeping up the fires? and what does the prophecy of Isaiah state about him?

11. (a) Will hell last eternally? (b) What, then, is the "lake of fire" according to the Bible's own interpretation?

ever, teach differently, at Revelation 20: 13, 14, where we read: "And death and HELL delivered up the dead which were in them: and they were judged every man according to their works." Here the record states that 'hell delivered up the dead who were in it' and that those dead ones were judged according to their works. Now, it is a case of choosing who is right, God or the clergy? And in the 14th verse it is stated: "And death and hell [*hades*] were cast into the lake of fire. This is the second death." This is highly symbolic language. Death and hell are conditions and reasonably they cannot be cast into a literal "lake of fire". Death itself, Paul says, will be destroyed. "Death is swallowed up in victory." (1 Corinthians 15:54, 55) None would be able to understand this symbolic language if the Bible itself did not give us the interpretation by saying: "This," that is, the lake of fire, "is the second death"; from which condition there is no recovery or resurrection. And then the gladsome statement is made in the tenth verse that the Devil himself is "cast into the lake of fire and brimstone" which, according to the Bible, is "the second death", from which condition the Devil will never return to molest the subjects of the King of the New World. The Devil's 'torments' in the "lake of fire" mean he will stay in the "second death" forever.

GEHENNA

¹² Some will ask, How will you explain Jesus'

12. What is the text seized upon by the hell-fire screechers in their futile effort to prove that hell is a place of torture?

words at Mark 9: 47, 48? The text reads as follows: "If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." This text is seized upon by hell-fire screechers to prove that there is a place of torture and where the wicked are suffering conscious pains and torment. But a close examination of the text reveals that that which is undying is not the creature man, but the worms. And so according to their theory the worms are immortal; which is wholly unscriptural and unreasonable. Jesus says nothing about creatures being conscious and suffering in that fire.

¹³ What, then, did Jesus mean? The meaning of Jesus' words is that it is better for a man to be deprived of anything that is as dear to him as an eye or hand or foot than to hold on to that and be destroyed in Gehenna. Here the Greek Bible text uses, not the word *hades*, but the word *Gehenna*, which is mistranslated "hell fire" but which according to the Hebrew Scriptures has reference to the "Valley of Hinnom". This valley lay on the outside of the south and west walls of Jerusalem and was used as a crematory or incinerator where the Israelites dumped the city's offal and garbage as well as the dead bodies of animals and of vile criminals to be destroyed by burning. No live crea-

13. (a) What, then, is the meaning of Jesus' words in Mark 9: 47, 48? (b) What was Gehenna, and how was it used by the Jews?

tures, however, were cast there, as this was against the Jewish law. These fires were kept burning continually, and the Jews, in order to increase their intensity, added sulphur, or brimstone. For this reason, Gehenna, or the Valley of Hinnom, became a symbol, not of eternal torment, but of the condition of everlasting condemnation or eternal "damnation". Its flames symbolized the everlasting and complete destruction to which all the demonized enemies of God and his kingdom will go and from which there is no recovery or resurrection. Hence, *Gehenna* is otherwise spoken of as a "lake which burneth with fire and brimstone". (Revelation 21:8) *Hades*, however, represents the condition from which a resurrection is possible. If we were to take the words of Jesus as meaning literal fire, then only the literally one-footed and one-eyed men will ever get eternal life. Compare Matthew 23:33, where *Gehenna* is used.

¹⁴ In all places where *hell* is translated from the Greek word *Gehenna* it means everlasting destruction or extinction. Note the following words of Jesus: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to *destroy* both soul and body in hell [Greek, *Gehenna*]." Notice here Jesus says that God can *destroy*, not *torment*, body and soul; which is conclusive proof that *Gehenna* or the valley of the son of

14. (a) Is everlasting torment or everlasting destruction the punishment reserved for those who go to Gehenna? (b) How is this corroborated by the parable of the "sheep and goats"?

Hinnom is a picture or symbol of complete annihilation or extermination, and not of eternal torment. This is the meaning of the verb *destroy*. The same thought is expressed in the parable of the "sheep and goats". There, after Jesus pronounced judgment on the "goats", the opposers of God's kingdom and those who sin against full light, he declares: "And these [the goats] shall go away into *everlasting punishment* [Greek, *kólasís*]" ; meaning *everlasting cutting off*, and not *everlasting torment*. (Matthew 25:46) *The Emphatic Diaglott* renders this verse: "And these shall go forth to the aionian cutting-off; but the righteous to aionian life."

¹⁵ The question now may well be asked, What have you to say about the "rich man" whom the Lord Jesus described as having gone to hell and "Lazarus" as being "carried by the angels into Abraham's bosom"? (Luke 16:19-31) Doesn't this show that there is a fiery hell with conscious people in it? Not at all; for this is a parable, and a parable is a symbolic and figurative statement that pictures some reality. It is unreasonable to suppose that one goes to hell because he is rich, wears good clothing and has plenty to eat; for nothing is charged against Dives, the rich man. On the other hand, it would be ridiculous to believe that in order for one to go to heaven he must be a beggar, lie in some rich man's gate, eat crumbs falling from his

15. Why is it unreasonable and ridiculous to believe that the "rich man" went to a hell of torment and the "beggar" to the literal "bosom of Abraham"?

table, be full of sores, and have the dogs come and lick him. How many such men are there in the world today? And again if the rich man were in the midst of a burning lake, how could Lazarus cool his tongue with just a drop of water on the tip of his finger?

¹⁶ By this parable Jesus uttered a prophecy which undergoes fulfillment in its modern setting since A.D. 1918. It has its application to two classes existing on earth today. The rich man represents the ultraselfish class of the clergy of "Christendom", who are now alienated from God and dead to his favor and tormented by the truth proclaimed. Lazarus depicts the remnant of the "body of Christ" and also that class of persons who are of good-will. These, on abandoning religion, receive God's favor and comfort through his Word. For a detailed discussion of this parable we refer the reader to the book *The New World*, pages 359-361, and also the booklet *Refugees*, which will be a great consolation and a satisfying answer to all readers thereof.

¹⁷ And now, who is responsible for this God-dishonoring doctrine? and what is his purpose? The promulgator of it is Satan himself; and his purpose in introducing it has been to frighten the people away from studying the Bible and to make them hate God. Imperfect man does not torture even a mad dog, but kills it; and yet the clergymen attribute to God, who is love (1 John

16. Explain, in brief, the meaning and application of the parable.
17. Who, then, is responsible for this God-dishonoring doctrine? and what is his purpose?

4:16), the wicked crime of torturing human creatures merely because they had the misfortune to be born sinners. The hell-fire doctrine was unknown for 4,000 years since Adam's fall. It, as well as the doctrine of "purgatory", is based upon the other false doctrine of the "immortality of the soul". To suffer eternal torment in consciousness after death the human soul would have to be immortal and indestructible.

¹⁸ The doctrine of a burning hell where the wicked are tortured eternally after death cannot be true, mainly for four reasons: (1) Because it is wholly unscriptural; (2) because it is unreasonable; (3) because it is contrary to God's love; and (4) because it is repugnant to justice. From this it is clearly seen that hell or *sheol* or *hades* means the grave, the tomb, the condition where all, good and bad, go, awaiting the day of resurrection; while *gehenna* is the condition of destruction where the Devil, his demons and all opposers to The Theocratic Government of Jehovah God will go and from which condition there is no recovery or resurrection.

18 For what four reasons cannot the doctrine of hell fire where the wicked suffer everlastingly be true? and what is clearly seen from this short treatise?

CHAPTER VII

IS THERE A TRINITY?

A FUNDAMENTAL doctrine of the so-called "Organized Religion" is that known as the "Holy Trinity". It is accepted as Scriptural truth and held sacred by millions of men and women. The doctrine, in brief, is that there are three gods in one: God the Father, God the Son, and God the Holy Ghost, all three equal in power, substance and eternity. As defined by the *Catholic Encyclopedia* under the heading "Trinity, The Blessed", "The Trinity is the term employed to signify the central doctrine of the Christian religion — . . . in the unity of the Godhead there are Three Persons, the Father, the Son, and the Holy Spirit, these Three Persons being truly distinct one from another. Thus, in the words of the Athanasian Creed: 'The Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods, but one God.'"

² Such a doctrine, with the explanation thereof, is very confusing, and to excuse it with the word "mystery" is not satisfying. If one has in mind the apostle's words that "God is not the author of confusion" (1 Corinthians 14:33), it

1. Define the "trinity" doctrine.

2. What points are raised that are cause for doubt as to God's being the author of the doctrine?

is at once seen that such doctrine is not of God. Well, one might ask, if God is not the author of this confusing doctrine, who is?

³ The origin of the "trinity" doctrine is traced back to the ancient Babylonians and Egyptians, and other ancient mythologists. It will not be disputed by Jews and Christians that these ancient nations worshiped demon gods, and that God's typical nation of Israel was warned not to mingle with them because of this fact. It follows, then, that God was not the author of this doctrine. Two more interesting facts are: First, a religionist living in the second century, by the name of Tertullian, located in Carthage, Africa, introduced the term "Trinitas" into Latin ecclesiastical writings, the term "trinity" not once being used in the inspired Scriptures. Second, the doctrine was first introduced into "Organized Religion" by a clergyman named Theophilus, also living in the second century. In the year 325 (A.D.) a council of clergymen met at Nice in Asia Minor and confirmed the doctrine. It was later declared to be the doctrine of the religious organization of "Christendom", and the clergy have ever held to this complicated doctrine. The obvious conclusion, therefore, is that Satan is the originator of the "trinity" doctrine.

⁴ One might ask, What about the scriptures cited to support the "trinity"? Would they not

3. Where did the "trinity" originate, and how did it find its way into the "Christian religion"?

4. What question, as to proof, arises? and why should the subject be frankly considered?

prove the doctrine as taught by the clergy to be different from the "trinity" of ancient Babylon? Every honest and God-fearing person wants to know the facts. He realizes knowledge is a defense against error and that to gain such knowledge both sides of an argument must be frankly considered. To this end let us turn our attention to the main scriptures used to support the "trinity" doctrine.

⁵ First the text appearing at 1 John 5:7, *King James Version* and *Douay Version*, reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Another, John 10:30, which simply states, "I and my Father are one." A third, the words of Paul regarding Christ Jesus, at 1 Timothy 3:16: "God was manifest in the flesh." And, fourth, the well-known text at John 1:1, to wit, "In the beginning was the Word, and the Word was with God, and the Word was God."

⁶ When the clergy are asked by their followers as to how such a combination of three in one can possibly exist, they will generally answer, "That is a mystery." Some will try to illustrate it by using triangles, trefoils, or images with three heads on one neck. Nevertheless, God-fearing persons who want to know Jehovah and serve him find it a bit difficult to love and worship a complicated, freakish-looking, three-headed God. The clergy who inject

5. Cite four texts commonly used as support for the "trinity".
6. How do the clergy try to uphold the "trinity"? and how might the thoughtful person react to their explanation?

such ideas will contradict themselves in the very next breath by stating that God created man in his own image; and certainly no one has ever seen a three-headed human creature.

DISPROVED

⁷ The position taken by true Christians is, "Let God be true, but every man a liar." (Romans 3:4) The standard being, "Every word of God is pure" (Proverbs 30:5; Psalm 12:6), and since the scriptures here quoted are from God's pure Word, the Bible, it is vital that they be given careful attention. With this thought in mind let us consider 1 John 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

⁸ Here is a glaring example of adding to the Word of God; which adding is expressly condemned. In commenting on this text, a noted Greek scholar, Benjamin Wilson, writes in his *The Emphatic Diaglott*, "This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifteenth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious." The truthfulness of this statement is borne out by the fact that

7. What position do true Christians take? and why?

8. What are the two facts regarding 1 John 5:7 that make it unnecessary for further comment?

the modern versions (except Roman Catholic versions) do not include the text.

⁹ The next scripture for consideration is that of John 10:30, "I and my Father are one." Reading this text in an abstract setting one would surely be justified in arguing that God and Jesus were one; but, Jehovah counsels, "Get wisdom: and with all thy getting get understanding." (Proverbs 4:7) This rule must always be applied, and no less in the present case. Jesus himself explains what is meant at John 10:30, in his prayer to the Father on the night before his execution: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:20-22) Jesus was praying for those who would become members of his body, the church. The apostle supports this thought, at 1 Corinthians 12:12: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." Illustrating this point the apostle writes, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body." (Ephesians 5:23) And now tying Jehovah in

9. (a) What rule must always be applied when considering the Bible? (b) How does Jesus explain the meaning of John 10:30, and how does the apostle show he understood it so?

as Head over all, the apostle writes further, "That the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Corinthians 11:3) The plain truth reveals itself, that is, just as Christ and his body members are regarded as one, so are Jehovah and Christ regarded as one. They are all one in agreement, purpose and organization. If this were not the logical conclusion Jesus would never have said, "My Father is greater than I" (John 14:28), and therefore, "Not my will, but thine, be done." (Luke 22:42) Hence, all, including Jesus, are in complete subjection to the great Head, Almighty God.

¹⁰ The claim that God Almighty was manifested in the flesh to men on this earth as argued by the clergy brings up the text at 1 Timothy 3:16, which states, "God was manifest in the flesh." Says a footnote in *The Emphatic Diaglott*, by Benjamin Wilson, on this passage, verse 16: "Nearly all the ancient manuscripts, and all the versions have '*He who*,' instead of '*God*,' in this passage. This has been adopted." The translation, word for word from the Greek, reads, "Who was manifested in flesh." The *American Standard* uses "He who"; other versions use the word "which". If this had been Almighty God incarnated, and which it would have to be if the "trinity" were true, then these words of John would be false: "No man hath seen God at any time; the only begotten Son,

10. Does 1 Timothy 3:16 prove Almighty God was made manifest in the flesh?

which is in the bosom of the Father, he hath declared him." (John 1:18) However, these words make clear the fact that Jesus, being at complete unity with the Father, was able to manifest or declare him, both in word and in deed, before all men while in the flesh. Hence Jesus said: "He that hath seen me hath seen the Father."—John 14:9.

¹¹ David, speaking under inspiration, describes man as being made "a little lower than the angels". In Hebrews 2:9 we find the very same words describing Jesus, "But we see Jesus, who was made a little lower than the angels for the suffering of death." If the "trinity" doctrine is true, then God was lower than the angels while on earth; which is contrary to his supremacy. Yet we know that Jesus came to earth to provide a ransom by his perfect human life. The ransom, therefore, must be equal to the loss, namely, perfect life as Adam had it in Eden. Of Jesus it is written, "who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself." (Philippians 2:6-8, *Emphatic Diaglott*) The justice of God would not permit that Jesus, as a ransom, be more than a perfect man; and certainly not be the supreme God Almighty in the flesh.

11. Why could not Jesus while on the earth be God?

¹² The final text under consideration as to supporting the "trinity" is that of John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." To eliminate any seeming contradiction let us refer to the word-for-word translation as it appears in the interlineary reading of *The Emphatic Diaglott*. It reads, "In a beginning was the Word, and the Word was with the God, and a god was the Word." Note, if you will, the clause, "The Word was with the God." The word "God" is written as a proper noun in this instance, with the article "the" before it, while in the following phrase, "and a god was the Word," you will note "god" is written as a common noun. Also the article "a" being included in the latter phrase proves that two persons are spoken of as being with each other, and not two persons as being one and the same God.

¹³ Sober thinking upon this text will bring other enlightening facts to mind. It will be recalled that 'God is from everlasting to everlasting'. (Psalm 90:2) If this is true, then how could the Word, if *the* God, have a beginning? The truth of the matter is that the Word is Christ Jesus, who did have a beginning; because, at Revelation 3:14, he distinctly states that he was the beginning of the creation of God. That is why he is spoken of as the "only begotten" of the Father. John 1:14 reads, "And

12. How do the wording and grammatical construction of John 1:1 show that two separate persons are spoken of?

13. How does Jesus' origin disprove the "trinity" instead of supporting it?

the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The apostle Paul sustains this truth when he speaks of Jesus as "the firstborn of every creature". (Colossians 1:15) Again the "trinity" teachers must defend themselves by stating, "It's a mystery."

THE HOLY SPIRIT

¹⁴ Thus far nothing has been said about "the Holy Ghost, the third person of the trinity", which is supposed to be equal with God and with Christ in power, substance and eternity. In the four scriptures erroneously quoted as supporting the "trinity", only the first one included the "Holy Ghost", and it was found to be spurious. The general thought of the "Holy Ghost" is that of its being a spirit person. The simple truth regarding it is that the Greek word for *spirit* is mistranslated *ghost*. A little searching of any Greek-English dictionary will reveal that the Greek word translated "spirit" is the same root word translated in other parts of the Bible as "breath", "wind," or "breeze". Just as the wind and breath are invisible to man, so is the spirit of God. When a man has the spirit of God upon him it means he has been authorized by God to do a certain work, whatever that work may be. The holy spirit is the invisible active force of Almighty God that moves his servants to do his will.

14. What are the facts regarding the "third person" of the so-called "trinity", and what actually is it?

¹⁵ For the sake of argument, let us assume that God and Jesus were one in equality, power and eternity during the time Jesus was on the earth, up until he was baptized. Where was the third person of the "trinity", the "Holy Gnost"? Without thinking the religionists will state they were all three in one throughout that period. But is it not true that the record states that at the time of Jesus' baptism the spirit descended upon Jesus like a dove, and straightway Jesus was led away by it? Trinitarians will say that all three persons of the "trinity" were clearly in evidence on that occasion, as noted by the text at Matthew 3:16,17: "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and, lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'" However, the Trinitarian teachers will have several embarrassing questions to answer on this text, such as, Whose voice came from heaven, saying, 'This is my beloved Son? His own voice? Where had the "Holy Ghost" or spirit been, which was just now descending upon Jesus? And were not the heavens open to Jesus during the previous thirty years of his earthly sojourn? Surely if this was God or a part of a "trinity" equal in power, substance and eternity with God he would always have access to the heavens. These

15. What occurred at Jesus' baptism that raises questions to disprove the "trinity"?

and other equally embarrassing questions have convinced the clergy that it is far better to say it is all a great mystery.

¹⁶ We agree it would be a mystery if the "trinity" doctrine were true. One of the most mysterious things is the question of who ran the universe during the three days that Jesus was dead and in the grave; or, for that matter, during his thirty-three and one-half years on the earth while made "a little lower than the angels". If Jesus was God, then during Jesus' death God was dead and in the grave. What a wonderful opportunity for Satan to take complete control! But the mere fact that he could not do so proves that it was the only begotten Son, and he alone, that was dead. The Scriptures state that God "only hath immortality"; therefore, if Jesus was the immortal God, he could not have died. During Jesus' earthly course the Devil had expended every effort to bring about his death; and now, surely, after he had finally succeeded, he would not permit his resurrection if it was Almighty God that was dead. How inconsistent it all is, according to the "trinity"!

¹⁷ Again we are reminded of Jesus' words, "My Father is greater than I." That means "greater" not only as to office but also as to person. Faithful to his promise, the Father resurrected his Son on the third day. If Jeho-

16. What complications as to rulership would have arisen if Jesus was God Almighty while on the earth?

17. What text is cited to argue that Jesus had the power to resurrect himself? but what is the correct conclusion to be drawn?

vah and the dead Christ were one in substance, the resurrection would have been impossible. The religionists will cite the scripture quoting Jesus' words at John 10:18, "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Thus they hope to prove that Jesus "as God" was able to resurrect himself. However, the logical conclusion, even from the *King James* rendering, is that Jesus willingly laying down his life was assured by the Father's commandment that he would be resurrected and given life again. He took back life when God gave it to him by resurrection. *The Emphatic Diaglott* reads, "No one takes it from me, but I lay it down of myself. I have Authority to lay it down, and I have Authority to receive it again. This commandment I received from my Father." The *American Standard Version* reads, "I have power to take it again" while the marginal reference uses the word "right" instead of power. This makes it clear that by obedience to God's will Jesus voluntarily laid down his life in ransom, and as reward for faithfulness he had the right to receive life again at the hands of the Father through His resurrecting him.

¹⁸ The "trinity" doctrine was not conceived by Jesus or the early Christians. Nowhere in the Scriptures is even any mention made of a

18. What two strange facts stand out regarding this doctrine? and what is the plain truth of the whole matter?

“trinity”. Therefore, if, as claimed, it is “the central doctrine of the Christian religion”, it is passing strange that this complicated and confusing doctrine received no attention by Christ Jesus, by way of explanation or teaching. Stranger still that imperfect men living over a hundred years later should have the idea injected into their religion by heathens and should teach it as Scriptural truth. The plain truth is that this is another of Satan’s attempts to keep the God-fearing person from learning the truth of Jehovah and his Son, Christ Jesus.

CHAPTER VIII

“A RANSOM FOR MANY”

ONE of the vital doctrines clearly taught throughout the Bible is that of the ransom by Jehovah God through Christ Jesus and for men who love God and have faith in him. For instance, the words of Jesus Christ at Matthew, chapter twenty, verse twenty-eight, “Even as the Son of man [Christ Jesus] came not to be ministered unto, but to minister, and to give his life a *ransom* for many.” Jesus made many similar statements to the same effect, as did the apostles. The prophets before Jesus’ time wrote concerning this very important and loving provision of God which results in blessing for men, the *ransom*. It is one of the basic truths of God’s Word.

² *Ransom* has the meaning of that which loosens or releases, providing deliverance; and in the Bible the word often has reference to deliverance from trouble, distress or calamity. An instance of this is found in Isaiah 43: 3 (*A.S.V.*), where it reads, “I am Jehovah thy God . . . I have given Egypt as thy *ransom*.” God destroyed the warriors and power of Egypt, all of whom stood in the way of the freedom of His

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1. To what extent is the “ransom” truth taught in the Scriptures?
 2. What is one of the ways in which the term “ransom” is used in connection with ancient Egypt?

people, and in this manner he delivered his people from that nation. "Ransom" used in this latter way is obviously not a ransom or deliverance from sin or from death because of sin.

³ The "*ransom* for many" as referred to by Jesus in his words above quoted from Matthew 20:28 denotes a deliverance or saving too. Psalm 49:6,7 states, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him." This scripture agrees with others in pointing out that the "ransom" is a redemption that is accomplished, not by wealth or ability of man, but by a provision of God. The Scriptural doctrine of the *ransom* is that in sending his Son Christ Jesus to earth Jehovah God through him and his death provided a *redemptive price*. Thereby those of men who have faith in His provision may come into harmony with God, and, serving him faithfully, they may receive the gift of life, being freed from inherited sin and from eternal death as a result of sin. To this effect it is written, at Romans 6:23, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

⁴ In one sense, the ransom is the *action* performed by God accomplishing this redemption of man through Christ. In another sense, the ransom is also that which serves as the re-

3. (a) What kind of "saving" or "deliverance" is the "ransom for many" referred to by Jesus? (b) Express in your own words the Scriptural doctrine of the ransom.

4. What is the active sense or meaning and the objective sense of the word "ransom"?

redemptive price, the *valuable thing* with which the purchase or redemption is made, namely, "the man Christ Jesus."

⁵ Man's need of a ransom is shown in the fact that all men are born imperfect and sinners, as admitted by even godly David, who stated, "I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5) If any of sinful men are to receive everlasting life, then deliverance from this condemnation of sin and death must come, and this from the Creator, as man was and is helpless in this respect. Also, it is part of Jehovah's expressed purpose that men should receive life, as Jesus Christ expressed it at John 17:3, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." To accomplish this purpose of giving life to men a purchase price or redemptive price, or ransom, is needed.

⁶ That which is bought with the ransom price is identified in the statement of Jehovah God to perfect Adam concerning what was to be lost by sin and disobedience: "Dying thou shalt die" (Genesis 2:17, *margin*). That which was lost was perfect human life, with its rights and earthly prospects. That which is redeemed is that which was lost, namely, perfect human life, with its rights and earthly prospects. Who could provide the necessary ransom?

5. Show the need for a ransom.

6. (a) What was lost when man (Adam) sinned? (b) What is redeemed?

HOW PROVIDED

⁷ The Provider of the ransom is Jehovah God, the Source of life, the Creator. Jesus himself said (John 3: 16, 17), "*God* so loved the world, that *He* gave . . . *God* sent [the ransom price]." Justice was satisfied in mankind's suffering the just penalty of sin, which penalty is death. Therefore, the ransom is an act of God's mercy and lovingkindness, his undeserved favor toward mankind. What good and valuable thing could there be which God was pleased to use to thus redeem those appreciating his lovingkindness?

⁸ This effective redemptive price is identified at 1 Timothy 2: 5, 6: "Christ Jesus . . . gave *himself* a ransom." Concerning the human birth of Jesus the account at Matthew 1: 22, 23 states: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet [Isaiah], saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." That this One is the ransom, or deliverer from sin and death, is shown by the preceding verse 21, "He shall *save* his people *from their sins*"; and concerning him the apostle Peter explained, at Acts 4: 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Of all his faithful creatures in heaven, it pleased

7. Who is the Provider of the ransom, and by what is he prompted?
8. Give Scriptural proof identifying the ransom.

God to use this One most dear to himself, sending him to earth to become a perfect man, thereby accomplishing, among other things, the ransoming work. So Hebrews 2:9 states: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour [following his death and resurrection]; that he by the grace of God should taste death for every man." How true, therefore, the glad, exultant cry of John the Baptist upon seeing this One approaching, "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

* The perfect human life which Jesus Christ laid down in death is that valuable thing which accomplishes the purchase of that which Adam's sin and disobedience lost for him and hence for all of his offspring. Jesus' blood spilled in death, his human life poured out in willing sacrifice, *that* is the ransom. It was provided here upon earth at the death of Jesus. It was presented as a redemptive offering for sin by the resurrected and glorified Christ in heaven, following his resurrection as a spirit creature, immortal, no longer a *human* son of God. That perfect human life, with all the rights and prospects therewith, was laid down in death, but not in sin and punishment. It was not taken back by Jesus at his resurrection; for he was raised a divine spirit creature. After the heavenly Father gave to his faithful Son

9. (a) What is the thing of redemptive value? (b) Where and how was it provided? (c) How and where was it presented to God?

the reward of immortal spirit life, the sacrificed human life remained effective, a thing of value with purchasing power, and therefore with redemptive or ransoming power. The value of the perfect human life was now available for use on behalf of faithful men needing to be ransomed thereby. These wonderful truths are made clear by Hebrews 9: 24-26, as follows:

¹⁰ "Christ is not entered into the holy places made with hands [such places as in the tabernacle which Israel had, and in which the priests of Israel performed ceremonies which were pictorial], which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the [Jewish] high priest entereth into the holy place every year with [the] blood of [animals]; for then must he often have suffered since the foundation of the world: but now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself."

¹¹ We see that by sin Adam lost perfect human life and was justly sentenced to death and eventually died, and all of his descendants inherited sin and death from him. God made his beloved Son a perfect man, and Jesus was faithful, went into death, and was thereafter raised by the power of God and exalted to heaven, there presenting to God the merit or value of his perfect human life. But how does this

10. How is this explained in Hebrews 9: 24-26?

11. What questions now properly require a Bible answer?

operate on behalf of faithful men? How does this ransom "many"? Good questions, these, and they deserve a Bible answer.

¹² Luke 3:38 tells us, "Adam, which was the son of God." As the human son of God, Adam was perfect, for God created him, and "His [Jehovah's] work is perfect". (Deuteronomy 32:4) He was not made to be obedient to God automatically, as a robot, but he could choose to obey his Maker and enjoy the blessings of the life which he had been given, or could willingly disobey and lose his life and all right of life. So, even though perfect, his faithfulness was subject to test. When he sinned, Adam ceased to be a son of God, but was a deliberate sinner. "Adam was not deceived" (1 Timothy 2:14); and so the sentence of death for sin willfully chosen was passed upon Adam, and in due time he died, all of his children, 'we and our ancestors, being born following his sin.

¹³ Adam's descendants could choose to serve God to the best of their imperfect abilities, or could choose to harden their hearts against his goodness during their few years of life. To imperfect men God's servant said, "Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord [Jehovah]." (Joshua 24:15) But even those who set their minds and hearts to the worship of the true God were powerless to gain eternal life for them-

12. What was Adam's relationship to God before and after he sinned, and when were his children born?

13. (a) Are men free to choose whom they will serve? (b) Can those who worship God gain life aside from his provisions?

selves without God's action in their behalf. As Romans 5:12, *An American Translation*, puts it, "Through one man [Adam] sin came into the world, and death followed sin, and so death spread to all men, because all men sinned."

¹⁴ As a perfect man, Jesus stood in a position similar to that once occupied by the perfect man Adam, a righteous, perfect, sinless human. At Hebrews 5:8, 9 it is stated concerning Jesus: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." By faultless obedience his perfection, not merely of his organism, but of his devotion to his Father, was proved by Jesus; and for this he was exalted and made the great High Priest to enter into "heaven itself" and offer the value of his perfect human sacrifice on behalf of "them that obey him". In contrast with Adam's bringing of death upon all of mankind through transgression of God's law, Jesus, by presenting in heaven this redemptive price as the glorified High Priest, is in position to relieve the believing ones of Adam's descendants from the inherited disability under which all are born. By his purchase he buys them, redeems them from sin and from death, applying the merit of his sacrifice on their behalf, that they might

14. To show the manner of the operation of the ransom on behalf of man, state: (a) the office of Christ Jesus in this regard; (b) what Christ Jesus possesses to use; (c) how this thing of value is used.

have a righteous standing before the Father through the Son.—1 Corinthians 6:20; 7:23.

WHO IS RANSOMED

¹⁵ The man Adam is not included in those ransomed. Why not? Because he was a *willful* sinner, was justly sentenced to death, and died, and God would not reverse his just judgment and give Adam life. He had perfect life, and this he deliberately forfeited. There is no provision in the ransom for Adam. But in contrast with what Adam did to his big family born after him, Jesus Christ ransoms believing men with a corresponding price. With it he offsets the inherited condemnation on "many" of Adam's family by applying in their behalf the merit of this redemptive price, and such are the ransomed ones.

¹⁶ Would this include non-Jews, as well as Jews? Yes, because, as Romans 5:18 states, "The free gift [of life through Christ Jesus] came upon *all men* [not Jews only, not Gentiles only] unto justification of life." Galatians 3:13 shows the Jews that "Christ hath redeemed us from the curse of the law", and Romans 4:11 speaks of the Gentiles exercising faith as "them that believe, though they be not circumcised; that righteousness might be imputed unto them also"; and so the course of an *individual* determines his ultimately receiving or not re-

15. Show whether Adam was ransomed, and the contrast in the effects toward mankind of his course and Christ Jesus' course.
 16. Are Jews and non-Jews subject to the ransom collectively or individually? Similarly? Impartially?

ceiving benefit from the ransom sacrifice of Christ. Those willfully wicked and hardhearted toward Jehovah's provisions do not have ransom merit and life forced upon them, but, as stated at John 3:36, "*He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*" Thus is shown the impartiality of Jehovah, the Great Ransomer. The basis for the resurrection of the dead who are in God's memory and their eventual gaining of life is this same ransom provision. Jesus gave the "ransom for all", all who enter into the covenant with God through him as Mediator. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all."—1 Timothy 2:5, 6.

¹⁷ The ransom places upon those who would benefit therefrom an obligation and marvelous privilege. "The sting of death is sin" (1 Corinthians 15:56); and in order for men to be saved from death due to being stung by sin they must inform themselves concerning the mercy of God through Christ Jesus, and then have faith in the provision He has made. This faith means to confidently rely on such provision, appreciating that it is an undeserved favor from God in behalf of men, to give him all credit therefor, and then to demonstrate this conviction by devoting oneself to God and by informing others

17. What must men do to be saved from death due to being stung by sin? and how does Revelation 7:14 show this?

concerning the ransom. Such course of action by those of good-will identifies them as being of that great "many" for whom Christ died, including the "great multitude" described in Revelation 7:14 in beautiful symbol: "These are they which came out of [the present] great tribulation, and have washed their robes, and made them white *in the blood of the Lamb.*"

¹⁸ Faith is based on reliable evidence. The Word of the Most High God is the dependable basis for faith. It makes plain the ransom provision, and thereby makes possible faith in the redemptive price provided in Jesus. Those men of good-will today who avail themselves of the provision and who steadfastly abide in this confidence will find Christ Jesus to be their "everlasting Father". (Isaiah 9:6) Their eternal life on earth under God's kingdom will be to the praise of the only true God, Jehovah, whose purpose in Christ Jesus, as stated by the Son, is repeated at Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister, and *to give his life a ransom for many.*"

18. How is a basis for faith provided for the 'many who are ransomed'?

CHAPTER IX

“THE CHURCH OF GOD”

MANY are the conflicting claims of numerous religious organizations concerning “*the church*”, about which so many good and heartening things are written in the Bible. Some contend that their religious organization alone has exclusive right to represent God. They say that the individual seeking God’s favor and blessing must attend prescribed religious services, must support the organization financially and otherwise, and must be submissive to the dictates of cardinals, bishops, fathers, vicars, pastors and other men charged with the oversight of such organization. Then, again, others maintain that one’s belonging to any one of the religious organizations will assure him membership in “the church”, because all such organizations are traveling the same path. Thus the honest and sincere inquirer finds his way made difficult by these confusing claims, and he is at first in a quandary as to the meaning of the Biblical expression “*the church*”. What is “the church”? and how does it serve God’s purpose?

1. What confusing situation confronts the honest inquirer who is seeking to discover the true church?

FALSE AND TRUE

² There are numerous so-called "Protestant" religious organizations claiming to be "the church" of Bible mention. The Jews also make claim of holding first place in God's heart and honestly believe that they as a people will yet be God's exclusive instrument. However, outstanding among the religious bodies professing to be God's channel is the Roman Catholic Church; and therefore its claim is here specially considered. That Vatican-directed organization has spread its influence to the far-flung reaches of "Christendom"; on six continents and on islands of the seas are to be found its priestly representatives, conducting religious services and supervising the education of the young wherever possible.

³ Catholic doctrine claims that the church of Rome is the *only* true church, built upon Peter (whom the Hierarchy contends was the first pope) as its foundation; also that the pope is the visible head of the church, is successor of Peter, is infallible, and is the only man authorized to interpret the Bible. In support of this claim, they seize upon the words of Jesus to Peter, as recorded at Matthew 16:18: "And I say also unto thee, That thou art Peter [*Petros*, meaning 'piece of rock'], and upon this rock [*petra*, meaning 'mass of rock'] I will build my church; and the gates of hell [*Hades*, the grave]

2. Who lay claim to being "the church"? and which religious organization is outstanding among such claimants?

3. What does Catholic doctrine teach regarding "the church"? and to what Scripture text is reference often made for support?

shall not prevail against it." And so, claiming Peter as the first pope and the foundation of the church, Catholic doctrine has it that the Vatican religious organization operated by a "Sacred College of Cardinals" with the successor of Peter (the pope) at the head thereof is God's instrument, His church, for the out-working of His purposes and the blessing of men. Religionists teach that the duty of the church is to "save souls" and prepare men for the "next life".

* However, there is a total absence of Scriptural proof that the apostle Peter was ever given the primacy in the Christian church. In proof that Paul, for example, was in no wise inferior to Peter, Paul says: "For I reckon that I am not a whit behind the very chiefest apostles." (2 Corinthians 11:5, *Am. Stan. Ver.*) Peter wrote the first of his two epistles from Babylon (1 Peter 5:13), but there is no evidence that Peter even so much as visited Rome, although Paul did. Nor did the twelve apostles have any successors, for Jesus revealed that there are only "twelve apostles of the Lamb". (Apocalypse, or Revelation, 21:14) Hence the claim that the pope as successor to Peter is the head of the church is seen to be without any foundation in Scripture or in fact. For men to build an organization on earth and label it "The Church", claiming that it is God's true church, is to do violence to God's Word, as will be shown hereinafter. Such an earthly body is not

4. What is the evidence that the Catholic claim is unfounded?

"the church", nor can it ever be, because it is not of God's building and would not serve his purpose.

⁵ *Church* means a congregation called out from the world for God's purpose; and the doctrine concerning "the church" was for long a great mystery. It was first revealed to those selected from among men as members thereof. (Mark 4:11) There is but one real and true church, and it is referred to in the Bible as "the church of the living God". (1 Timothy 3:15) Jehovah, by means of his Son Christ Jesus, is the builder of that church, for "he who hath builded the house hath more honour than the house. For every house is builded by some man; but he that built all things is God". (Hebrews 3:3,4) It is the "sanctuary", the "true tabernacle, which the Lord pitched, and not man". (Hebrews 8:2) The true church is the agency by and through which the Almighty God has purposed to vindicate His name and bring blessings to obedient men.

⁶ Knowing full well the important use to which the church would be put, the all-wise God has established it upon a tried and proved Foundation Rock. When Jesus advised Peter that "upon this rock I will build my church", Jesus was referring to himself as the great Rock upon which "my church" would be built. According to the Syriac manuscript Jesus said: "Thou art Cephas: and upon this rock [cephas]

5. What does the term *church* mean? and what is the true church?
6. Upon whom is "the church" built?

I will build my church." (Murdock's translation) In the Syriac MS. *thou* is masculine, showing that the first *Cephas* is masculine and means the apostle Peter; but the adjective *this* is feminine, showing that the second *cephas* is feminine and does not refer to Peter, but to someone else. It refers to Christ Jesus himself, who is the *petra* (Greek), or Great Rock. Peter believed in that "Rock" and boldly proclaimed Christ Jesus as the heavenly Foundation, The Rock, upon which the church of God is built. Said Peter: "He [Christ Jesus] is the stone that you builders rejected, which has become the cornerstone. There is no salvation through anyone else, for there is no one else in the world who has been named to men as their only means of being saved."—Acts 4:11, 12, *Goodspeed*; see also 1 Peter 2:3-10.

The apostle Paul confirms Peter's statement concerning Jesus Christ's being the Chief One of the true church body, saying: "Christ is the head of the church." "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." (Ephesians 5:23; Colossians 1:18) This is true because Christ Jesus is the only one who could qualify for that important place in Jehovah's heavenly ruling organization. The Headship of "the church" was too lofty a position to entrust it to an imperfect (though faithful) creature like

7. What additional evidence is there concerning the Foundation and Head of the church? and why must this view of matters be correct?

Peter, to say nothing of conferring the responsibility upon a succession of popes of Rome who are in no wise imitators of Peter insofar as adhering to Christian doctrine is concerned. Christ Jesus is "alive for evermore" (Revelation 1:18) and does not need a man on earth as a visible head of the church or as his personal representative. Christ Jesus, alive in heaven, sent the holy spirit to direct the church on earth. (John 15:26; 16:7, 13) The church is not an earthly organization, but is God's own Theocratic organization into which He brings faithful ones from among men.

⁸ In a typical or pictorial sense, the congregation of the twelve tribes of Israel under Moses was a "church". (Acts 7:37, 38) The Greater Moses, Christ Jesus, first received from his Father the apostles (of whom Peter was one) as twelve associate pillars of "the church". (John 17:6) This is pictured in symbol at Revelation 21:14, where "the church" is compared to a great city: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." The twelve were laid as great foundation stones of "the church", with Jesus as the Chief Cornerstone. (Ephesians 2:20) Therefore, says the Bible concerning all members of the true church of God, including the twelve apostles and all those since chosen: "Ye also, as living stones, are built up a spiritual house, to be a holy

8. Who were the first members of "the church" taken from among men? and unto what are they likened?

priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."—1 Peter 2: 5, *Am. Stan. Ver.*

MEMBERS

* Those brought into the true church are selected or chosen by God, through Christ Jesus, the first chosen one. (1 Peter 2: 4; 2 Thessalonians 2: 13; John 15: 19) They do not gain entrance to the church of their own accord or desire, nor do they choose their positions of service therein; for "now hath God set the members every one of them in the body, as it hath pleased him". (1 Corinthians 12: 18; John 3: 27) After the selection of "the twelve apostles of the Lamb" as foundation pillars, the call went forth to the nation of Israel exclusively for three and a half years, and God began to select from among the Jews faithful creatures to be associated with Christ Jesus in the heavenly church. These began to preach the word of the Lord, and many were added to the church. (Acts 2: 41, 46, 47) Later, at the home of a Gentile named Cornelius, Peter was privileged to extend the church invitation for the first time to the Gentiles, or non-Jews. These Gentiles likewise began to preach the Word of God, and many more were added to the church. (Acts 10: 44-48; 15: 14, *A.S.V.*) It is noteworthy that all those being brought into association with the church were, like Jesus, preachers of the word.

9. (a) In what manner are members brought into the church? and how did God proceed to select the members? (b) What is seen to be true of all members?

¹⁰ From and after the selection of the apostles as the first members of the true church, Jehovah God has continued the selecting of "living stones" for his church. This selecting work has been going on during the nineteen centuries since Jesus' resurrection and ascension into heaven. The Bible holds out heavenly hopes to these called to be part of "the church", as is so well shown by the words of Paul: "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the [spiritual] body of his glory."—Philippians 3:20, 21, *Am. Stan. Ver.*

¹¹ In order to be finally united with Christ in the heavenly church, the apostles and others thereafter selected were required to finish their earthly course faithful to the death, as Jesus did. (1 Peter 2:21; Revelation 2:10) Though the apostles and other chosen ones were received into the covenant for the Kingdom or heavenly church, they were not immediately taken to heaven and united with the Head of "the church". They slept in the grave until the first resurrection at the coming of Christ Jesus to Jehovah's temple in 1918, when they were raised to glory with the Head of "the church". (Luke 22: 29, 30; Revelation 20: 6) Today there yet remain upon the earth some who are in line for association with Christ Jesus in the heaven-

10. For how long has the selection of members been going on? and what hope is held out to them?

11. What is finally required of all church members before they are united with the Head, Christ Jesus, in heaven?

ly church, but they too must finish their earthly course faithful to the death. According to God's Word, any of these dying now are "changed in a moment, in the twinkling of an eye", to an eternal spiritual existence with Christ Jesus in his heavenly body or church.—1 Corinthians 15:42-54; Revelation 14:13.

¹² At Revelation 14:1, 3 the Bible is conclusive in predicting that the final number of the heavenly church will be 144,000, according to God's decree. Because the true church of God was pictured in a typical sense by the twelve tribes of Israel under Moses, the heavenly church is likened unto twelve tribes of 12,000 members each, under the Greater Moses, Christ Jesus. (Revelation 7:4-8) "The church," then, is restricted to this select, predestinated number; and in heaven it is made the capital part or ruling body of Jehovah God's universal organization. It is referred to in the Bible also as the "body of Christ" and the "bride" of the Lamb Jesus Christ. (Ephesians 1:20-23; Revelation 19:7; 21:9) All other creatures receiving life at God's hand through the Kingdom arrangement will not be a part of "the church", but will live upon this earth under the rulership of Christ Jesus and his church in the heavens.

COMMISSION

¹³ The Head of "the church", Christ Jesus, is

12. How many members will there be in "the church"? and what about all other creatures receiving life?

13. By what title is the Head of "the church" known? and in what earthly activity did he engage in fulfillment of his commission?

referred to in Sacred Scripture as "the faithful and true witness". (Revelation 3:14) From the time of his anointing till his lips were stilled by death on the tree he devoted his every effort to the preaching of the gospel or good news concerning the Kingdom of God, declaring the majesty of Jehovah's name and singing forth His praises. He set forth clearly his commission as Head of "the church": "The spirit of the Lord God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn." (Isaiah 61:1, 2; also see Luke 4:18-21) His was a preaching work.

¹⁴ Jesus plainly declared that the same commission rested upon the members of the church, to whom he said: "Ye shall be my witnesses . . . unto the uttermost part of the earth." Peter confirms this commission of "the church" to preach in like manner as did Jesus: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9) That is why Jesus said, on the occasion of his visit with his faithful apostles and disciples shortly prior to his ascension: "Go ye therefore, and make disciples of all the

14. What is the responsibility resting upon "the church"?

nations, baptizing them into the name of the Father and of the Son and of the holy spirit; teaching them." (Matthew 28:19, 20, *Am. Stan. Ver.*) The commission to preach concerning God's kingdom devolves upon all members of "the church", for they are all anointed with God's spirit. (Matthew 10:1-14; Luke 10:1-12; 1 John 2:20, 27) They must minister unto the spiritual needs of all men seeking life and blessings at God's hand. (Isaiah 61:6) The remnant yet on earth of the members of Christ's body or church are thus ministering by 'preaching this gospel of the Kingdom in all the world for a witness unto all nations'. (Matthew 24:14) Those resurrected members now united with Christ Jesus at the temple all proved faithful by a consistent course of preaching and ministering while on earth, and they are for evermore in heaven with the Head of "the church" as joint-heirs and co-rulers in Jehovah's glorious Theocracy.

¹⁵ From the foregoing it is clearly seen to be not the duty of the remnant members of the church yet on earth, who are Jehovah's witnesses, to enter into political alliances with the nations of this world (John 18:36); nor is it their duty and responsibility to build a huge earthly organization, backed by fabulous wealth and ornamented with costly and imposing structures for religious worship, and supervised by a special clergy class of men. (Mat-

15. In what activity are the church members yet upon earth not to engage? and what is their all-important work?

thew 6:19-33) No; the responsibility of the church members yet in the flesh on this earth is to praise Jehovah's name and bear witness to His supremacy and glory. How? By ministering the spiritual "meat in due season" to those hungering and thirsting for the truth, inviting all to partake of the "water of life freely". Theirs is the responsibility to see that Jehovah's name and Word are declared in every part of the world where He makes such proclamation possible; and that work is done in the very same manner as Jesus did it, namely, from house to house, city to city, country to country, and publicly. (Mark 1:38; Matthew 11:1; Acts 20:20, 21) Their faithfulness must be shown by performing their commission to preach in spite of any and all opposition, and in this way they prove their trustworthiness, as did Jesus.

¹⁶ How is the church fulfilling God's purpose on earth today? By seeing to it that the good news is preached, as He commands. Bibles, books, booklets, magazines, tracts, voice recordings, public preaching, and every other Scripturally proper means is being used to publish abroad the Kingdom message. That this would be the right course, the only course for "the church" down at this end of the world, was clearly shown by Jesus' statement to his apostles at Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for

16. How is the remnant of "the church" fulfilling its commission today? how long will this activity continue? and how are the true church members as a company on earth identified?

a witness unto all nations; and then shall the end come." It is the responsibility of the true church to see that such preaching is done in the same manner as Jesus did it; and only the true church is doing that work today. It is, therefore, clearly to be seen which is the true church and who are associated with it on earth. (Matthew 7: 15, 20; 21: 43) The true church is doing God's work as he has commanded, and will continue to do so until that portion of the church's work is finished.

CHAPTER X

“THE KINGDOM OF HEAVEN”

JEHOVAH God is the universal and absolute Sovereign. But men not recognizing this fact have set up various governments of their own making during the last six thousand years. Whether these have been tribal rulerships, monarchies, or democratic political systems, yet it must be admitted that they have all come far short of satisfying the needs of the people. This is because the rulers as well as the ruled have overlooked the only reasonable and true remedy, namely, the establishment of the kingdom of heaven.

² The issue of world domination was raised at the time man took himself out from under God's righteous rule and started down the rough road of human government under Satan's invisible overlordship. Therefore Jehovah gave his word of promise that in the distant future he would himself establish a universal kingdom. That declaration, the first prophecy given to man, is recorded at Genesis 3:15. Being a solemn promise concerning a kingdom “seed”, such declared purpose is referred to as a kingdom covenant.

1. Who is the absolute Sovereign of the universe? and how have men defied him, and with what result?

2. What great issue was raised in the garden of Eden? and how will it be settled?

³ As time went on, God enlarged upon that original promise by making a kingdom covenant with his friends Abraham, Isaac and Jacob concerning the Seed for blessing all the families of the earth. (Genesis 17:7, 8; 22:16-18; 26:3-5; 28:13-15) Later it was revealed through Jacob that the "seed" of promise would come through the tribe of his son Judah. (Genesis 49:10) Still later God established a Theocracy (meaning a "God-rule") over Jacob's descendants, the nation of Israel. Such, however, was not the kingdom that was promised in Eden. It did not crush the Serpent's head, nor did it bless all the families of the earth. It was merely a picture or type of the greater kingdom that would come later.

⁴ In that typical arrangement the capital was located in Jerusalem, including Mount Zion. The palace of the king and the ark of the Lord were situated there. It being a government ruled by God, the king was said to sit upon the "throne of Jehovah", and out of Zion went forth the law and the word of the Lord from Jerusalem. (1 Chronicles 29:23, *Am. Stan. Ver.*; Isaiah 2:3) Furthermore, the people did not elect the king by vote, for God was the real Sovereign and chose and anointed his own king to represent him. Because David was a man after God's own heart, of the tribe of Ju-

3. (a) In the development of the "seed" of promise what events came to pass? (b) Was the Theocratic rule over Israel the promised kingdom?

4. (a) How was Israel's government pictorial of the kingdom of heaven? (b) When the nation of Israel was overthrown, what promise was there given by Jehovah?

dah, Jehovah made an everlasting covenant of the kingdom with him and his descendants. (Acts 13:22; 2 Samuel 7:12-16) When that typical Theocratic kingdom had served its purpose and approached its end, Jehovah declared: "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21:27) The overturning came in 607 B.C. The one "whose right it is", namely, Jesus Christ, appeared A.D. 29.

⁵Two historians named Matthew and Luke individually traced down the line of David's descendants, and both reached the same conclusion that Christ Jesus was the rightful heir. He indeed proved to be the "Lion of the tribe of Juda". (Matthew 1:2-16; Luke 3:23-34; Revelation 5:5; Hebrews 7:14) The angels sang with joy at the birth of him who should bruise the Serpent's head. Then, when he was baptized and anointed to be King of the heavenly Government, at thirty years of age, a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased." (Matthew 3:17) Such declaration showed that Christ was there begotten by God's holy spirit to be a *spiritual son*; a mere man could not be the King of the heavenly government.—Acts 13:33; 1 Corinthians 15:50.

5. Who is the rightful heir to the throne of the heavenly kingdom, and when was he anointed as King?

THE MYSTERY

⁶ On one occasion this anointed King said that the least in the kingdom of heaven would be greater than John the Baptist. (Matthew 11:11) If that is so, what are the requirements for entering? Who, and how many, are able to enter the Kingdom? Revelation limits the number to 144,000 that become a part of the Kingdom and stand on Mount Zion. (Revelation 14:1, 3; 7:4-8) Thus it is seen that God never purposed to 'convert this old world and take the good to heaven'. Only a few there be that find entrance into this kingdom; only a "little flock", compared with earth's population.—Matthew 7:13, 14; Luke 12:32.

⁷ This may all seem like a mystery to those who have no knowledge of the Bible and its teachings. Indeed, it is the "mystery of Christ". (Colossians 1:27, *Goodspeed*) Only those that are "called, and chosen, and faithful" from among men reign with the "Lord of lords, and King of kings". (Revelation 17:14) "Flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50); and so these must become the spiritual sons of God. Even as Christ told Nicodemus, 'Except a man be born from above, being born of the water of truth and of the spirit, he cannot see or enter the kingdom of God.' (John 3:3-13, *Diaglott*; 1:12, 13; James 1:18). These spiritual sons of God, re-

6. How many besides the King will be associated in the Kingdom?
7. (a) How only can human creatures become a part of, and enter into, the kingdom of heaven? (b) Into what covenant are these brought, and what are the glorious privileges of such thereafter?

ceiving the "spirit of adoption", are able to say, "The spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." (Romans 8:15-17) Such heirs of God are brought into a covenant for the Kingdom, as stated by Christ, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30) In the capacity of priests and kings of God they reign a thousand years with Christ Jesus. (Revelation 20:4, 6; 5:10) This "royal priesthood" is spoken of by the apostle Peter as "an holy nation", a nation of purchased people, who inherit the Kingdom because they bring forth the fruits thereof. (1 Peter 2:9, *margin*; Matthew 21:43-45) All together they constitute the regal or royal family of God the Father.

⁸ From all of the above it is manifest that the Kingdom is not earthly, but heavenly. It is the invisible or heavenly part of the "new world". (Isaiah 65:17; 2 Peter 3:13) "I am not of this [old] world," said Christ, and again: "My kingdom is not of this world." (John 8:23; 18:36) So the King Christ Jesus was put to death in the flesh and was resurrected an invisible spirit creature; therefore, the world will see him no more. (1 Peter 3:18; John 14:19) He went to prepare a heavenly place for his

8. Is the Kingdom earthly or heavenly?

associate members, the "body of Christ", for they too will be invisible creatures. Their "citizenship is in heaven".—John 14:2; Philippians 3:20, *Am. Stan. Ver.*

⁹ Further showing that the Kingdom is heavenly, Jehovah says, "The heaven is my throne, and the earth is my footstool." (Isaiah 66:1) Christ Jesus says he sits down with the Father in His throne. (Revelation 3:21) It is wholly inconsistent to think that the Kingdom rulership over the entire universe will be administered from this lowly earthly footstool.

ITS SUBJECTS

¹⁰ If it is to be a heavenly Kingdom, who will be the subjects of its rule? In the invisible realm angelic hosts, myriads of them, will serve as faithful messengers of the King. And on earth the faithful men of ancient times, being resurrected, will be "princes in all the earth". (Psalm 45:16; Isaiah 32:1) A few of such princely representatives are mentioned in the eleventh chapter of Hebrews. Also the "great multitude" of Armageddon survivors will continue to "serve him day and night". (Revelation 7:9-17) In faithfulness these will "multiply, and fill the earth" and their children will become obedient subjects of the Higher Powers. And finally the "unjust" ones that are resurrected, in proving their integrity, will joyfully submit themselves to Theocratic rule. (Acts 24:15)

9. What conclusively proves that the Kingdom is heavenly?

10. What creatures will be privileged to live under the rulership of the Kingdom as its subjects?

Those who prove rebellious or who turn unfaithful during Satan's loosing at the end of Christ's thousand-year reign will be annihilated with Satan the Devil.—Revelation 20: 7-15.

¹¹ The kingdom of heaven is a paternalistic government, its subjects receiving life from the Father through Christ, the reigning King. All, therefore, including the Son submit themselves in faithful obedience to Jehovah God. "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty . . . thine is the *kingdom*, O Jehovah, and thou art exalted as head above all." (1 Chronicles 29: 11, *Am. Stan. Ver.*) Unlike man-made democratic government, all the judicial force, legislative power and executive authority reside solely in the Theocrat. Says the prophet Isaiah (33: 22, *Am. Stan. Ver.*), "For Jehovah is our judge, Jehovah is our lawgiver, Jehovah is our king." And yet such rule is not a harsh, dictatorial and cruel authoritarian regime. Jehovah's works are perfect and His ways are just.—Deuteronomy 32: 4, *Am. Stan. Ver.*

AT HAND

¹² If the Kingdom is to be heavenly, why did both John the Baptist and Christ Jesus proclaim, according to the *King James Version*, "The kingdom of heaven is at hand"? (Matthew 3: 2; 4: 17) It was because the anointed King was personally in their midst proclaiming the

11. What kind of government is the kingdom of heaven? and how does such differ in form from that of a democracy?

12. Why was the announcement made 1900 years ago, "The kingdom of heaven is at hand"?

thrilling Kingdom message. So when the blind Pharisees demanded to know when the kingdom would come, the King answered, "Behold, the kingdom of God is among you." (Luke 17:20, 21, *margin; Am. Stan. Ver.; Roth.*) As long as Christ was among them the disciples likewise proclaimed the presence of the Kingdom, but there is no record that they continued to do so after His ascension on high. Such an announcement would not be appropriate until the return and second presence of Christ.

¹³ On this point the disciples asked what signs would indicate Christ's return, the end of the old world, and the setting up of his kingdom. (Matthew 24:3; Acts 1:6-8) Christ knew of the long period of waiting as foretold in Psalm 110:1-3, and he also knew that men would be unable to see the invisible heavenly kingdom when it was established. So he told them what visible signs to look for, which really was a long-range prophecy leaping nearly 1900 years.

¹⁴ The world-shattering events that have followed one another in quick succession since 1914 marked that year as the time when Christ Jesus began to rule in the midst of his enemies. It was a time when the nations were angry. (Revelation 11:17, 18) The birth of the heavenly "man-child" government that would rule all nations with an iron rod precipitated a war in heaven, resulting in the ousting of Satan, who

13. Why was it necessary that certain signs be given by Christ to indicate the establishment of the Kingdom?

14. If 1914 marked the time when the kingdom of heaven was set up, what world events prove it?

thereafter brings great woe to the inhabitants of the earth and sea as foretold.—Revelation 12:1-12.

¹⁵ Another sure sign given by Christ that would indicate the Kingdom's establishment was, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matthew 24:14) Identically the same announcement made 1900 years ago has been revived and proclaimed since 1914 with even greater volume than at the beginning. From and after the year 1919 the most sustained publicity campaign ever given on earth has been to the effect that "the kingdom of heaven is at hand"! "This gospel" is of the Kingdom's having been established A.D. 1914.

¹⁶ With the Theocratic Government's establishment in all its power and glory, God's will is now done in heaven. Therefore it can be said that the Kingdom is *here!* This being so, is it proper when uttering "the Lord's prayer" to include the words "Thy kingdom come"? If anything, it is even more proper since 1914 to so pray, for Satan has been ousted from heaven and cast down to earth and only Jehovah God's will is now done in the heavens. Christians will therefore continue to pray that God's "will be done on earth, as it is in heaven"; they will continually pray for that kingdom to come in all its destructive fury against Satan's remaining forces at Armageddon.

15. What other visible sign proves that the Kingdom is at hand?

16. Since the Kingdom is now set up, is it proper for Christians to continue to utter "the Lord's prayer"?

NOT SEDITIOUS

¹⁷ But is it not seditious to repeat "the Lord's prayer" and announce that the Kingdom is at hand? In reply, we ask, Was not Christ so charged for making a similar proclamation? As it was then, so now, only the religious clergy will contend that the Kingdom message is seditious. (John 18: 28-32; Luke 23: 1, 2) No honest court of justice would so rule, not even if the doing of God's will on earth meant the destruction and replacement of present human governments by the lofty and majestic kingdom of heaven. For there is no power ordained except by The Theocrat. (Romans 13: 1, 2) The Kingdom is of God.

¹⁸ The very purpose of the Kingdom is to crush out all rebellion and restore righteousness universally; and therefore Satan and his wicked organization will be destroyed beneath the irresistible power of The Theocratic Government. (1 Corinthians 15: 25) Then under a righteous Kingdom rule the original purpose of Jehovah will be carried out, namely, the populating of the earth with creatures that will serve, praise and honor their loving Creator. All of this will vindicate the name, word, sovereignty and purpose of Jehovah; and, since it is the kingdom of heaven that will accomplish this, it follows that the Kingdom is of greater importance than anything else. Such impor-

17. Is the announcement of the Kingdom message seditious?

18. (a) What purposes and aims will the kingdom of heaven accomplish? (b) How is the importance of the Kingdom shown in the Bible?

tance is also indicated for it by the fact that the greatest doctrine, yea, the whole theme, of the Bible is the Kingdom. The prophecies given under inspiration of God, and the parables and teachings of Christ, all carry as their main burden "The Kingdom of Heaven".—Acts 5: 20-24.

¹⁹ Even the Creator so loved the New World that he gave his only begotten Son to be its King. (John 3: 16) Likewise creatures who will live under its rule must make the kingdom the most important thing in their lives. The Son of God emptied himself and humbly became the target of Satan's fiendish attacks in order to qualify as God's Vindicator. (Philippians 2: 5-8, *Diaglott*; Hebrews 5: 8, 9) He sold everything he had in order to purchase that kingdom. (Matthew 13: 44-46) The apostles, following Christ's example, sought "first the kingdom". (Matthew 6: 33) 'This one thing I do, press on to the high calling of the Kingdom, cost what it may,' is the way one of them expressed it. (Philippians 3: 13, 14) People of good-will who hope to live on earth in the New World do not divide their affection and allegiance with this old, Satanic world, but make the Kingdom the most important thing in their lives.

²⁰ The undefeatable purpose of Jehovah God to establish a righteous kingdom in these last days was fulfilled A.D. 1914. At the coming battle of Armageddon it will smite full-force

19. Besides the Creator, how do creatures show their love and appreciation for the kingdom of heaven?

20. What assurance are we given by the prophets that the kingdom now established will last forever?

against the entire organization of Satan the Devil and destroy all its parts, high and low, visible and invisible, as foretold by the prophet Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44) Not only will it last forever, but "of the *increase* of his government and peace there shall be no end". (Isaiah 9:7; Daniel 7:14; Hebrews 1:8; Revelation 11:15) It is beyond the imagination of frail men to conceive the blessings that that glorious kingdom will bestow on all who are privileged to live under its righteous rule.

²¹ The climax of the centuries has been reached, and the great issue of world domination is about to be settled once and for all time by the Kingdom. So, awake, everyone who wants to live under that righteous government! (Romans 13:11) Put not your trust in the princes of this old world who have set up an abomination in the form of a worldly international organization in defiance of God's kingdom rule. Obey the King Christ Jesus and flee, while there is still time, to the Kingdom mountains. (Matthew 24:15-20) The time is short, for "THE KINGDOM OF HEAVEN IS AT HAND".

21. Why is it now high time for the people to awake?

CHAPTER XI

USE OF IMAGES IN WORSHIP

ACCORDING to the express statement of the Creator himself, man was made in the image of God. Not that man had the same form and substance as his Creator, but that as God held universal domination over all creation, so to man was granted the privilege of holding dominion over the earth and its forms of life: the birds, fish, and animals. Toward these he had the responsibility of exercising the same attributes as his Creator: wisdom in directing the affairs charged to him, justice in dealing with other creatures of his God, love in unselfishly caring for the earth and its creatures, and power in properly discharging his authority to carry out the right worship of the Universal Sovereign in whose image he was created.—Genesis 1: 26-28.

² But man's exercise of that dominion did not last long. Man chose to deny the universal sovereignty of his God, and set up images in supposed representation of his Creator. Instead of holding dominion over these lower forms of life, man set them up as objects of worship. He made carved and molten images in wood and

1. In what way was man made in the image of God?

2. How did man lose his position of dominion of the earth and animals?

stone and metal, and bowed and prayed to these. (Romans 1: 23, 25) Man lost his dominion.

³ Some of earth's population, however, chose to recognize the Almighty God. (Genesis 35: 2) To safeguard the Israelites from this religious worship of images in denial of his supremacy, he gave them his law forbidding just such imagery and worship: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." (Exodus 20: 3-5) This law was given to them out of clouds and thick darkness and fire, and no form of any kind was discernible, for the very purpose of preventing man's attempt at making an image of the Almighty God. Thus his law became a hedge, a safeguard to a people constantly surrounded by image-worshipping nations.—Deuteronomy 4: 15-23.

WORSHIPING IMAGES

⁴ In all cases of those outside that law, the claim is made that what is worshiped is not the image itself, but what is represented by the image. It breaks down into two expressions: (1) that of the claim or theory, and (2) that of actual practice. Among the 'learned' class the images of the gods are mere representations,

3. What safeguard was given to God's worshipers, under what circumstances was it given, and for what reason?

4. What is the theory and practice of nations not claiming responsibility under a law forbidding image-worship?

picture aids to devotion; while among the less educated the image is real, to which they offer incense, food and drink, bow, and pray, and kiss and worship it. In India, "Du Bois, one of the early Roman Catholic missionaries in India, reports that the common people indubitably worship the image itself, but the better educated repudiate such worship." In China, "Only the higher intelligence regards the holy hill as holy because a spirit lives in it or gives oracles there. To the less developed mind the hill itself is divine." (*Origin and Evolution of Religion*, E. Washburn Hopkins, Ph. D., LL.D., pages 19 and 21) Such has been the theory and practice of nations not confessing any responsibility under Jehovah God's law. (2 Kings 17:35) But what attitude did God's chosen nation take to whom this law was directly given?

⁵ Constantly that nation of Israel was reminded, "Jehovah is the true God; he is the living God, and an everlasting King: at his wrath the earth trembleth, and the nations are not able to abide his indignation." Before them was kept the truth that "the gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. . . . Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them. They are vanity, a work of delusion: in the time of

5. Of what fact was the nation of Israel continually reminded? and what was the attitude of the nation and its rulers toward images, and with what result?

their visitation they shall perish". (Jeremiah 10:10-15, *A.S.V.*) Yet, with that clear statement before the Israelites, the national practice swung like a giant pendulum back and forth between the correct rejection of all forms of image-worship and the direct violation of God's law by the open worship of images of men, animals, stones, and the gods of the heathen nations surrounding them. (Ezekiel 16:17; 2 Kings 18:4; Judges 2:11-17; Acts 7:43; Amos 5:26) Jehovah's approval or rejection of the rulers of the nation hinged directly on the action taken by them toward images and image-worship. Periodically faithful rulers and judges, such as Gideon, David, Hezekiah and Josiah, made a clean purge of such mockery of Jehovah's supremacy, swinging the nation back into Jehovah God's favor. (Judges 6:25-27; 2 Samuel 5:20, 21; 2 Chronicles 34:1-7, 33) But the nation swung too many times away from the proper worship of the Universal Sovereign, until at last, for the very reason of image-worship in denial of Jehovah's supremacy, the nation was rejected and destroyed. —Jeremiah 22:8, 9; Deuteronomy 4:23-28.

⁶ But God was not to be without witnesses to his supremacy. With the announcing of the kingdom of heaven by Christ Jesus came the selection of another people for his name, as Christians. (Acts 15:14) Since the first disciples were from among the Jews, they were at

6. How was a new people for God's name selected? and what was their attitude toward image-worship?

first considered just an offshoot or sect of Judaism, for they stuck rigidly to God's law against images. It was this hatred of such idolatrous practice that set apart the Christians in a century and in a land that had innumerable gods and deities represented in images of stone and wood. Says McClintock and Strong's *Cyclopædia*, Vol. IV, page 503, "Images were unknown in the worship of the primitive Christians; and this fact was, indeed, made the ground of a charge of atheism on the part of the heathen against the Christians." Their position in this regard was fully in accord with the apostle Paul's authoritative counsel, "Wherefore, my dearly beloved, flee from idolatry." (1 Corinthians 10:14) They were witnesses of the true and living God Jehovah and were aware of the nothingness of images: "We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, . . . and one Lord Jesus Christ." (1 Corinthians 8:4-6; Isaiah 41:21-29; 43:10-12; Acts 17:29) As his kingdom announcers, Jehovah's servants were admonished to keep apart from such image-worship.—1 John 5:19-21; 1 Corinthians 10:7.

MODERN IDOLATRY

‘ Religious organizations today, however, do

7. What is the official Catholic position toward images? and where did the use of images originate?

not take the same position as did those early Christians. The official Catholic position is stated as follows: "The Christian religion has allowed the use of statues and paintings to represent the Incarnate Son of God, the saints, and angels, and these images are a legitimate aid to devotion, since the honour that is given them is but relative, being directed through them to the beings they represent." (*Catholic Encyclopedia*, Vol. XII, page 742) The growth and use of images are explained in this way: "As soon as the Church came out of the catacombs, became richer, had no fear of persecution . . . they began to make statues . . . The principle was quite simple. The first Christians were accustomed to see the statues of emperors, of pagan gods and heroes, as well as pagan wall-paintings. So they made paintings of their religion, and, as soon as they could afford them, statues of their Lord and their heroes, without the remotest fear or suspicion of idolatry." (*Catholic Encyclopedia*, Vol. VII, page 666) "In the fourth century the Christian Roman citizens in the East offered gifts, incense, even prayers (!) to the statues of the emperor. It would be natural that the people who bowed to, kissed, incensed the imperial eagles and the images of Cæsar (with no suspicion of anything like idolatry), who paid elaborate reverence to an empty throne as his symbol, should give the same signs to the cross, the images of Christ, and the altar." (*Catholic Encyclopedia*,

Vol. VII, page 667) With this unmistakable pagan background for image-worship, it can readily be understood why Cardinal Newman in his book *An Essay on the Development of Christian Doctrine*, page 373, admitted that, among a long list of other things, " . . . images at a later date . . . are all of pagan origin and sanctified by their adoption into the [Roman Catholic] Church."

⁸ It will not do to argue that such honor given to images is merely "relative", for in actual practice among less-educated Catholics the worship of the image itself is real; and this too is admitted by the *Catholic Encyclopedia*, Vol. VII, page 668, which says: "At the same time one must admit that [during the eighth century] things had gone very far in the direction of image-worship. Even then it is inconceivable that anyone, except the most grossly stupid peasant, could have thought that an image could hear prayers, or do anything for us. And yet the way in which some people treated their holy [images] argues more than the merely relative honour that Catholics are taught to observe toward them. . . . [Images] were crowned with garlands, incensed, kissed. Lamps burned before them, hymns were sung in their honor. They were applied to sick persons by contact, set in the path of a fire or flood to stop it by a sort of magic." This was in the eighth century; and after twelve centuries of unlim-

8. What actual practice toward images is admitted as carried on among the less-educated Catholic people?

ited opportunity to educate the people of Italy, the public press reported in 1944, when Mount Vesuvius erupted, the humble folk placed their images in the path of the flowing lava to prevent disaster. To this very day the unlearned Catholic people of Mexico, Central America, and South America do exactly as did the Catholic people of the eighth century, even to daily placing before them offerings of food and drink.—Psalm 115:4-8; Habakkuk 2:18, 19.

⁹ But are not prayers addressed through images of angels and saints in “relative” worship allowable? No. Prayer is to be directed to God, who says, “I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images.” (Isaiah 42:8, *Am. Stan. Ver.*) Prayer, instead of being addressed to images of Jesus, saints or angels, are to be addressed to ‘Our Father in heaven’ and through the living Christ Jesus, not through a lifeless object of wood or stone. (Matthew 6:6-15; John 15:16; 14:13) “Relative” honor to God through an angel was reproved in these words: “See thou do it not. Worship God.” (Revelation 19:10; 22:8, 9; Colossians 2:18) At Caesarea and Lystra the apostles Peter and Paul likewise rebuked others’ bowing before them as “relative” worship of God. (Acts 10:24-26; 14:11-18) Any such “relative” worship through images as visual aids to the worshiper runs directly counter to the Christian

9. Is “relative” worship of God through images Scriptural? and how should prayer be addressed to God?

principle, stated in 2 Corinthians 5:7, "for we walk by faith, not by sight."

WORSHIP OF INSTITUTIONS

¹⁰ Image-worship is nothing else than demonism; and continuing in such practice results in a trap to those following that course. As it is written: "And served their idols, which became a snare unto them. Yea, they sacrificed their sons and their daughters unto demons." (Psalm 106: 36, 37, *A.S.V.*; Deuteronomy 7: 16; 32: 17) And those demons also set before men yet other images besides those of stone and wood for man's worship and adoration. Political organizations claim divine right and authority, and therefore it is argued that obedience to the crosspatch of earth's political organizations is a "relative" obedience and worship of God. And the claim of all religious organizations is that worship of God must be through one or the other of the multitudinous religious organizations, with their big and little clergy systems as 'representatives' of God. These also are images, works of men's hands, and due for destruction with all other forms of image-worship.—Micah 5: 13; Exodus 22: 20; Zephaniah 2: 11.

¹¹ At all times men who have chosen the worship of the living God instead of images have been targets of assault of the wicked demons and men. From the three faithful Hebrew chil-

10. What is the source of image-worship? and what other images are set up besides those of wood and stone?

11. What has always been the attitude of Jehovah's worshippers toward images? and with what result?

dren who under penalty of death refused to bow to or worship the golden image of the state (Daniel 3), and on to the early Christians who chose death by stake or being torn by wild beasts in the Roman arena rather than acknowledge any image as god, and down to our very day, Jehovah's witnesses likewise refuse to hail men, salute flags, or worship the totalitarian state. During our twentieth century this has resulted in years spent by them in concentration camps and prisons, and in suffering like things as did faithful worshipers of Jehovah in ages past. But, like them, they now uphold Jehovah's supremacy and are assured of deliverance by him.

¹² In direct contrast, men who do not see the issue involved in image-worship will find no difficulty in bowing down and worshiping the greatest image of all. Christ Jesus warned that, paralleling the announcement of the establishment of his kingdom, there would arise a great "abomination of desolation" claiming the right and authority to rule the earth. (Matthew 24: 14, 15; Revelation 17: 11) Finding its beginning in 1919 in the League of Nations, that abomination rises now in final form, in an international organization for peace and security standing as a great image, a substitute for God's established kingdom. Flying in the face of the Kingdom announcement, religion rebelliously rejects God's kingdom and lauds man's feeble efforts for earth's domination. Such is

12. What great image is now raised up, who will worship it, and with what result to the image and its worshipers?

open rebellion against God, and, in the face of knowledge, it becomes stubbornness and idolatry that leads to death. (1 Samuel 15: 23; Exodus 22: 18) At the time of the destruction of that abominable image, its worshipers are taunted with the words, "Where are their gods, their rock in whom they trusted, . . . let them rise up and help you, and be your protection." (Deuteronomy 32: 37, 38) All who support and give worship to images are due for bitter disappointment and death.

¹³ It is Jehovah's universal sovereignty that is at issue, and he has declared that men shall know that he is Almighty God, though it be in the destruction of all who refuse to recognize that fact. (Psalm 83) Whether an image be of wood, or stone, or an organization of men, or any other form; whether the worship or praise be direct or "relative", such image-worship runs counter to God's law and will merit final destruction from him at Armageddon. With all the deniers of the living God's supremacy and all substitute mockery of God's kingdom wiped out, and with Jehovah's universal rule established for all time in his reigning King and his kingdom, no more will man worship and set up images of men, animals and organizations. The time will then be when obedient man will again, in the image of God, exercise proper dominion over this globe, directing his own praises and the praises of all to God.—Psalm 150: 6, *A.S.V.*

13. How will Jehovah establish his sovereignty? and how and when will man again exercise God-given dominion over the earth?

CHAPTER XII

THE WAY TO GOD THROUGH PRAYER

IT SEEMS to be the general course in this upside-down, unhappy world to take the good things for granted, to drift along the line of least resistance, and then, when unfortunate circumstances arise, to seek relief by resorting to prayer. Then, if the prayers are not immediately answered, the feeling exists that the Lord has fallen down on the job. But the fact that prayers for health, peace and prosperity go unanswered, even when addressed in sincerity to a God believed to be the Almighty, causes thinking persons to pause and give serious thought to this important matter. Seeking the right way, they ask: How should we pray? To whom should prayer be addressed? Are there any special requirements for imperfect men to reach the Almighty? Indeed, why pray at all? The answers to these questions, and many more of equal importance, are found in the Bible, the great Textbook of those who would be heard in prayer. Since all life depends upon the Creator, it is mandatory for those who desire to live to know how to reach

1. What seems to be the general attitude toward prayer? and what important questions come to mind regarding this matter?

Him in prayer, how prayer should be used, and what it can accomplish.

² Prayer is not a new thing to the human race. It early became apparent to righteously disposed men that many problems that arose in their lives could not be solved by their own efforts. Hence it was that Jeremiah wrote: "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23) The righteous man Abel was probably the first to realize this. He offered to God an acceptable sacrifice, undoubtedly accompanied by words of supplication and praise. Abel was followed by many others who sought God through prayer. Among them was the distressed David. When hemmed in and sought after by his enemies, he cried, "Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness." (Psalm 143:1) And when God delivered him, David uttered words which are a comfort to us now, saying, "The LORD is nigh unto all them that call upon him . . . in truth." (Psalm 145:18) Jonah, in the darkness of the belly of a great fish, was certainly one who realized his own inability to escape from a seemingly hopeless situation. When, repentantly, "Jonah prayed unto the LORD his God out of the fish's belly . . . the LORD spake unto the fish, and it vomited out Jonah upon the dry

2. What was the origin of prayer? and what examples serve to bear this out?

land." (Jonah 2: 1, 10) Men today must realize their dependence upon the Lord.

* It is not necessary to assume some special pose or position when praying. Certainly it is fitting to kneel when seeking the Lord in prayer, as Daniel insisted upon doing before he was thrown to the lions, for such a posture shows due humiliation. Paul said, "I bow my knees unto the Father" (Ephesians 3: 14); but when he further stated, "Praying always with all prayer and supplication" (Ephesians 6: 18), he could hardly have meant that he thought it necessary to remain always in a kneeling position. Jesus himself told his disciples, "And when ye *stand* praying, forgive . . ." (Mark 11: 25); and on other occasions God's servants "bowed their heads, and worshipped the Lord with their faces to the ground". (Nehemiah 8: 6) It is not the position that matters. One may pray while in his bed at night, while at a meal, or while going about his daily tasks.

* However, let it be noted that it is Jehovah, not some strange heathen god, who is able to thus answer the prayers of His servants. An outstanding example in proof of this is found in chapter 18 of 1 Kings, wherein the prophets of the heathen god Baal entreated their god repeatedly, but in vain, to bring fire down out of the heavens. Even though they prayed from morning until night, Baal was unable to an-

3. What is the proper position to assume in addressing the Lord in prayer?

4. What incident serves to show who is capable of answering prayer?

swer. Then the prophet Elijah prayed unto the true God, Jehovah, 'who is able to do exceeding abundantly above all that we ask or think' (Ephesians 3:20), and Jehovah answered by sending down fire which completely consumed the sacrifice, even though it had been purposely wetted down to guard against any trickery.

⁵ It is Jehovah who is able to hear the prayers of men, his powers of perception being such that he is able to understand the very thoughts of the heart. When in captivity, Nehemiah sadly thought of the downtrodden state of the walls of Jerusalem. He was interrupted by the king whom he served as cupbearer, and who demanded to know the reason for Nehemiah's sadness. Before making known his desire to repair the walls, 'Nehemiah prayed to the God of heaven' (Nehemiah 2:4), and although the prayer was inaudible to the king, it was heard and acted upon by God. It is to Him that all men of flesh must come if they would cease being among those who 'ask, and receive not, because they ask amiss'. (James 4:3) As well stated by David, "O thou that hearest prayer, unto thee shall all flesh come."—Psalm 65:2.

⁶ But, since all flesh is imperfect and sinful, how can anyone approach unto a perfect and righteous God? The Bible clearly states (Romans 3:10), "There is none righteous, no, not one"; and then, at Proverbs 15:29, "The LORD is far from the wicked: but he heareth the pray-

5. Who is able to hear prayer, and how keen is his perception?
6. How has it been possible for imperfect, sinful men to direct their entreaties to a perfect and righteous God?

er of the righteous." If it is only the prayers of the righteous that are heard, and there are none who are righteous, then whose prayers are heard? Those men whose entreaties to Jehovah were heard and answered as shown throughout the Hebrew as well as the Greek Scriptures, all had something in common which made their communication with God possible. Without exception they had an unshakable faith in the existence of Jehovah, and in his power and willingness to aid those who sought his ways. They believed him capable of fulfilling his promises, regardless of how impossible such might have seemed from a human standpoint; and because of this belief, God counted them righteous. Thus it was that when Abraham's faith strengthened him to believe that God would give him a son in his old age, God "counted it to him for righteousness". (Genesis 15:6) Faith is based upon knowing God's Word.

' In God's due time he sent his only begotten Son, Christ Jesus, who gave up his life that it might serve as a ransom to redeem mankind from sin. Hence, to those who availed themselves of this loving provision, a new approach to God in prayer was opened up, the only avenue of approach now available to man. This was indicated when Jesus said, "No man cometh unto the Father, but by me." (John 14:6) Religious arguments to the contrary, this automatically bars any prayers from reaching Jeho-

7. What further provision has been made for men to approach unto God, and what fallacy does this knowledge make apparent?

vah by way of a "back door"; whether it be through the pope at Rome, or an innumerable list of "saints" or, yes, even through Mary the mother of Jesus. Not one scripture indicates that prayers should be addressed through any of these. Jesus said: "If ye shall ask any thing *in my name*, I will do it."—John 14: 14.

WHY NOT HEARD

⁸ Little wonder it is, then, that so many of the prayers of the peoples and the nations fail to achieve any results, when they refuse to use the only avenue of approach that Jehovah has provided. But there are other reasons for the rejection of their prayers by God. While he is ever ready to hear the prayers of those who seek to do his will, he takes no pleasure in the prayers of the wicked or those who turn their faces from obeying his righteous laws. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Proverbs 28: 9) Into this class must come those religious clergymen who ignored God's law, "Thou shalt not kill," and uttered long prayers that the nation in which they happened to be living might be most successful at taking life. Does Jehovah favor one of such contending sides? "When ye make many prayers, I will not hear: your hands are full of blood."—Isaiah 1: 15.

⁹ The disciples of Jesus realized the impor-

8. Why have so many prayers failed to achieve the desired results?
 9. (a) What did Jesus give to his disciples in answer to their request to be taught to pray? (b) What important point did he make at the outset, and what, therefore, is seen regarding most prayers for peace?

tance of prayer and asked him to teach them how to pray. Jesus gave instructions that are indispensable to the Christian today. (Luke 11:1-4) As we consider these instructions it should be our desire to conform ourselves to them, even though we might have to change from our present manner of prayer. Some instructions are found in Matthew chapter 6. Said Jesus, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." When Jesus here instructed his followers to pray in secret he was very forcibly pointing out the folly of making public prayers solely for the purpose of being seen by men and receiving their admiration and praise. Since most prayers for victory, peace and prosperity are spread abroad in high-sounding, formal language over the radio and in the newspapers, it is obvious that they are for the purpose of calling the attention of men to the ones offering the prayers. They receive the reward they seek, the plaudits of men. God hears them not nor does he act on their behalf.

¹⁰ It would not be correct to assume from

10. What could not be assumed from the admonition to "enter into thy closet"? and why?

Jesus' words that any prayers offered outside the privacy of one's room, would be hypocritical, however. Jesus himself prayed otherwise on numerous occasions, and he who set the perfect example would not have done so had it been improper. He prayed within the hearing of others, not to call attention to himself, but rather to give a witness to the glory of God's name and kingdom. Hence, when Jesus offered public acknowledgment to God before he fed the five thousand (Matthew 14:19), when he prayed in the presence of his disciples on numerous occasions, and when they in turn prayed publicly for the purpose of enlightening others (Acts 1:14), neither he nor they were interpreting Jesus' words, "enter into a closet," to mean that prayers must always be said out of the sight and hearing of all others. As to prayer audible to others Jesus said to God: "I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."—John 11:42.

¹¹ "But when ye pray," Jesus further instructed his disciples, "use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." The heathen Lamas and Buddhists employed a prayer wheel, a hollow drum into which prayers were put, and each time the

11. (a) How are "vain repetitions" used by the heathen and those today who are "like the heathen" in this respect? (b) What will those who are sincere and who perceive this do?

wheel was turned the prayers contained in it were supposed to be effective. Today, millions follow the same routine with rosaries and oft-repeated prayers from prayer books. Those sincerely desiring to pray in harmony with God's will, and perceiving that such a practice is exactly what Jesus referred to, will gladly obey his injunction: "Use not vain [needless] repetitions, as the heathen do . . . be not ye therefore like unto them." They will give heed to his further instructions.

MODEL PRAYER

¹² His next words set forth a model prayer; not one to be glibly repeated without thought of its meaning or contents, but one that demonstrates to whom prayer should be addressed, and for what, properly, a Christian should pray. He told them to pray after this manner: 'Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. Abandon us not to temptation, but deliver us from the evil one.'—Matthew 6: 9-13.

¹³ This model prayer is unselfish in every respect. In addressing God as "Our Father" it is recognized that there are others who are children of the Most High and the thoughts

12. What was the purpose of the model prayer given by Jesus? and what, briefly, did it contain?

13. How does this prayer tend toward unselfishness? and who may properly employ the term "Our Father"?

of the one praying are taken away from his personal desires. Furthermore, it is indicated that those thus praying have availed themselves of the ransom provided by Christ Jesus and have become spiritual sons of God. A remnant of these sons are still upon the earth. Joined together with them since A.D. 1918 is an ever-increasing multitude of men of goodwill. These may also properly address Jehovah as "Our Father", for the reason that during the thousand-year reign of Christ they become the earthly children of the Life-giver Christ Jesus, and hence are technically in the position of being "grandchildren" of God. In Scripture the grandfather is often referred to as father.

¹⁴ Since the vindication of Jehovah's name and sovereignty is the foremost doctrine of the Bible, his name and kingdom find first place in the model prayer. Even though the Kingdom has already been established in the heavens, it has yet to come against and completely destroy Satan's entire world of wickedness. Until such time, the servants of God will continue to pray for its coming. While such things as food and shelter are necessary for life, requests for these things take a secondary place. It is permissible to ask for them in amounts sufficient to take care of the daily needs, and they should be received with thanks to Jehovah, who knows our every need even before we ask.

¹⁵ "Thy will be done," said Jesus. World lead-

14. How does the prayer show the order of importance of things?
15. In what way do the prayers of present world leaders and those of Christ and his followers differ?

ers selfishly pray that the Lord help them to put across their personal schemes for dominating the world, and in this the clergy assist with their prayers for victory. At no time did Jesus ever pray for the success or continuance of any of the nations of this world, but, exactly to the contrary, he said, "I pray for them [his followers]: *I pray not for the world.*" (John 17: 9) What does it matter if an entire nation selects a 'Day of Prayer' and unitedly requests that the will of that nation be recognized and followed by God? or of what value if a 'Family of Nations' is brought about and God's blessings asked upon the arrangement? Mere volume of prayers or numbers have no effect on the matter. Prayers not in harmony with God's will are never heard by him. But if one of his faithful creatures makes proper use of prayer, saying, "Not my will, but thine, be done," or says, as did the beloved David, "Teach me to do thy will; for thou art my God" (Psalm 143: 10), the prayer not only will reach unto the lofty throne of Jehovah, but will also be acted upon favorably. "The effectual fervent prayer of a righteous man availeth much."—James 5: 16.

¹⁶ In harmony with Jesus' instructions, one prays that his trespasses (sins) be forgiven. This cannot mean that one can willfully pursue a wicked course and, by simply repeating these words, be absolved of any further responsibility for the past and be free to repeat such wick-

16. What is meant by the request "Forgive us our trespasses"?

edness as opportunity affords. This prayer is designed solely for those who sincerely endeavor to follow the instructions of the Lord, but who trespass his righteous requirements because of being imperfect and hence unable to follow a perfect course of action. "Ask, and ye shall receive [forgiveness]," said Jesus. (John 16:24) The trespasses are forgiven through Christ Jesus, and the sins are cleansed away by his blood. But to be forgiven one's trespasses by God's mercy, one must be merciful to those trespassing against one and must forgive them in a Godlike manner. "Blessed are the merciful: for they shall obtain mercy."—Matthew 5:7; 6:14, 15.

¹⁷ Jehovah is never guilty of tempting His servants to sin, but all temptation comes from the evil one, Satan. The expression "Lead us not into temptation, but deliver us from evil" might better read, 'Abandon us not to temptation, but deliver us from the evil one.' (See Matthew 6:13, *Diaglott* and *A.S.V.*) Without Jehovah's loving guidance and protection his servants would be at the mercy of the adversary the Devil, who, "as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) Jehovah does not abandon them to the power of the tempter and his temptation, but invites them to pray to Him for succor in time of need. The added words at Matthew 6:13, "For thine is the kingdom, and the power, and

17. How does temptation come upon the servants of God?

the glory, for ever. Amen," being spurious, are omitted from all modern Bible translations.

¹⁸ When righteous Noah came forth from the ark after the waters of the flood had receded, his first act was to build an altar and offer up sacrifices and prayer to Jehovah in thankfulness for the deliverance of himself and his family. To God, Noah's prayer and acceptable sacrifice were as a "sweet savour". (Genesis 8:21) Now, just prior to Armageddon, faithful servants of the Lord are going from city to city and extending a gracious invitation to all who will hear. And what is that invitation? Words prophetic, found at Zechariah 8:21, 22, give the answer to that question, saying: "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem [New Jerusalem, His Theocratic Government], and to pray before the LORD." Would you be among these "many people" who "seek the LORD of hosts" and who then, as pictured by Noah and his family, survive Armageddon's storm to offer up 'sweet-savoured' prayers to Jehovah throughout eternity? If so, abandon the foolish and repetitious prayers of this dying old world, and both pray for and always seek first God's kingdom by his Son, Christ Jesus.

18. Explain how persons now living on the earth may be like Noah and his family, and how this invitation is now being extended to them.

CHAPTER XIII

THE SABBATH: IN SHADOW AND REALITY

“**I**N SIX days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.” (Exodus 31:17) His resting or desisting from work was because he had brought to pass his creative work as he had purposed, and hence he ceased from his creative work as respects the earth. At such height of accomplishment he surveyed his finished earthly work; and “God saw every thing that he had made, and, behold, it was very good”. (Genesis 1:31) For such reason, then, Jehovah God could feel refreshed, that is, he could enjoy the exhilarating pleasure of having accomplished his will. It must be that only as regards our earth did he desist from creative activity, having finished his work to the extent that he desired. It is neither reasonable nor Scriptural to think he halted operations as respects all the rest of his universe.

² “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had

1. (a) What was the Creator's personal experience on the seventh day of the creative period? (b) In what respect did he desist from all his work on the seventh day?

2. Just how long is the day? and is it over?

made. . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Genesis 2:1-3) This "seventh day" on which God desisted from his work toward our planet is not to be understood as a 24-hour day. This seventh day stands related to the preceding six days of creation; and all the evidence is to the effect that all of those six preceding days were much longer than 24 hours each. In fact, they were great periods of time thousands of years long. Measured by the length of the "seventh day" on which God desists from work and is refreshed, each of those days was 7,000 years long. Man being created toward the close of the sixth day, he was put upon the earth toward the end of 42,000 years of earth's preparation. So in course of time the grand cycle of seven "days" will add up to 49,000 years. The Bible time-schedule indicates that slightly more than a thousand years of this great cycle remains yet to be run.

DAY SANCTIFIED

^s *Shä-bāth'* is the particular Hebrew word used at Genesis 2:1-3 which is translated "rested", and the English word *sabbath* is drawn from it. Certain religionists argue that there, at man's very beginning, God fastened the sabbath-day law upon his human creatures; and they call Genesis 2:1-3 to their aid as

3. From what is the word "rested" translated? and what difficulties arise from claiming the seventh day to be 24 hours long?

proof. Let such persons and all others take note that the *day* that God blessed and sanctified back there was not a 24-hour day. It was and is yet the "seventh day" of time-length equal to that of each of the six preceding days of creative work. The way the seventh-day sabbath-keeping religionists calculate, they claim man was made after the animals on the sixth 24-hour day of creation. If so, then the first full day of man's existence had to be a sabbath rest-day for man without his having completed or even begun a week's work, and he rested before he began working. However, the Bible makes it plain that God's seventh day is longer than from sunset to sunset, just as the word *day* could not mean a 24-hour period when Genesis 2:4 says: "These are the generations of the heavens and of the earth when they were created, in the *day* that Jehovah God made earth and heaven." (A.S.V.) According to the Scriptures the "seventh day" is still continuing on the part of the Creator, Jehovah God.

‘At the beginning of the *day* God blessed it, pronouncing it good and to his glory and for the benefit of faithful creatures. At its ending, about a thousand years from now, the *day* will likewise be blessed; for the present cursed conditions will then be entirely removed. He sanctified this *day* to his holy purpose, in that from its very beginning he ordained that it should vindicate him as the Creator of that which is good and vindicate him as the Maintainer and

4. How has Jehovah blessed and sanctified the seventh day?

Preserver of such good. And the end of this "seventh day" will yet prove that his original purpose in making this earth and putting man upon it has not been blocked but has been gloriously realized in full proof of his Godship, supremacy and all-power. By the end of this "seventh day" the earth will be a beauteous paradise, everywhere like Eden's garden. It will be filled with righteous human creatures, all in harmony with the Creator and acting as his representatives in having dominion over the birds, fishes, and other living things which creep about upon the earth.

⁵ When God blessed the perfect Adam and Eve and gave them his divine mandate to fill the earth with righteous offspring and to subdue the earth and have dominion over the lower living creatures, God included no command with reference to a sabbath-day observance. The temptation by Satan, and the sin by Adam and Eve, did not have to do with breaking any 24-hour-long sabbath law. If God did not give them such a law in Eden before they sinned, then certainly he did not give them such a law after driving them out of Eden as sinners. There is no record that he did so.—Genesis 2:15-17; 1:28.

⁶ What, then, about the number *seven* which occurs 61 times in the book of Genesis alone?

5. Why are there no grounds for claiming God subjected Adam and Eve to sabbath-day regulations?

6. How did Noah show regard for the number "seven"? and yet why is there nothing to show he was placed under sabbath-day law regulations?

For instance, with regard to Noah: He and his family and the animals went into the ark during a seven-day period. "It came to pass after seven days, that the waters of the flood were upon the earth." (Genesis 7:1-10) Noah's ark grounded on the mountains of Ararat on the seventeenth day of the seventh month of the year. After waiting for the waters to subside Noah sent out a raven and a dove. The dove returned. "And he stayed yet other seven days; and again he sent forth the dove out of the ark." After its return with an olive leaf in its beak, Noah "stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." Then, a full solar year after having been shut up in the ark, Noah and his family and the animals left the ark of preservation. (Genesis 8:4) The foregoing account reveals that Noah divided up the time into periods of seven days, but it does not show he and his family kept a strict sabbath-day rest on the seventh day, doing no work thereon. In the everlasting covenant which God made right afterward and symbolized by the rainbow He made no reference to any sabbath-day observance; and in repeating the divine mandate to Noah and his sons he did not include any command as to sabbath observance. This was not because they had already been keeping a sabbath law down till then so that the law needed no repeating; but it was certainly because no such sabbath regulation had been put upon men till then.—Genesis 9:1-17.

⁷ Genesis 26:4, 5 is no proof that Abraham was under a sabbath-keeping law. God's commandments to him included none concerning a seventh-day sabbath-keeping. God's commandments to his obedient creatures are not the same at all times, but some are commanded to do certain things and others are not. Only Abraham was commanded to offer up his beloved son as a burnt-offering, but none of God's servants since Abraham have been so commanded. Abraham was commanded to be circumcised first after he was 99 years old; but no follower of Christ need be circumcised.—Genesis, chapters 17 and 22.

⁸ The later evidence is against any argument that Abraham was under a sabbath-day obligation by express commandment of God. While the seventh day of the week may have been looked upon as specially marked by God with his favor, that does not prove he had enjoined a seventh-day commandment upon Abraham, Isaac and Jacob. When the sabbath-day law did not apply, it was no law-breaking not to keep sabbath. Hence Abraham's righteousness was no more dependent upon sabbath-keeping than upon his first being circumcised.—Romans 4:3-13.

INTRODUCTION OF REST DAY

⁹ The Hebrew word *shāb-bāth'*, meaning "ces-

7. Why is Genesis 26:4, 5 no valid argument that Abraham was under a sabbath commandment?

8. Why was it no lawbreaking for Abraham, Isaac and Jacob not to keep weekly sabbath?

9. When, and to whom, was the weekly sabbath law first given? and in what was it incorporated?

sation; rest", occurs first at Exodus 16: 23, and it marks the time of introducing the sabbath law, to the Jews. (Exodus 16: 23-30) By miraculously keeping manna from falling on the seventh day, God enforced the seventh-day sabbath law that he had just announced to the Jews. Whereas it was given informally out in the wilderness, the sabbath-day law was embodied in the law code which Jehovah formally gave the Jews by Moses when inaugurating the law covenant at Mount Horeb. It was made the fourth of the Ten Commandments there given, and was stated in these words: "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it."—Exodus 20: 8-11, *A.S.V.*

¹⁰ Now note the record at Deuteronomy 5: 1-15: "And Moses called unto all Israel, and said unto them, Hear, O Israel, the statutes and the ordinances which I speak in your ears this day, that ye may learn them, and observe to do them. Jehovah our God made a covenant with us in Horeb. Jehovah made not this covenant

10, 11. What proof did Moses give that Abraham, Isaac and Jacob were not under the Fourth Commandment? and why is it certain that the Gentiles were under no such commandment?

with our fathers [Abraham, Isaac, and Jacob], but with us, even us, who are all of us here alive this day. Jehovah spake with you face to face in the mount out of the midst of the fire . . . , saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. . . . Observe the sabbath day, . . . remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day.”—*A.S.V.*

¹¹ In those words it distinctly says that Israel's forefathers, including most prominently of all Abraham, Isaac and Jacob, and the twelve sons of Jacob, were not under this law covenant. Those forefathers were under no obligation to do what the Fourth Commandment says, namely, keep the weekly sabbath-day holy by a complete rest on it. But, as Moses further said to their descendants: “And [God] declared unto you his covenant, . . . and he wrote them upon two tables of stone. And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye go over to possess it.” (Deuteronomy 4:13, 14, *A.S.V.*) The sabbath commandment was thus a component part of God's covenant with Israel, and it could not be separated from that covenant. The Gentiles were not and never have been under God's Fourth Commandment of the covenant. “He sheweth his word unto Jacob, his statutes and his judg-

ments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them."—Psalm 147: 19, 20.

¹² The sabbath was a distinguishing feature of Jehovah's covenant arrangement with Israel alone: "Verily ye shall keep my sabbaths: for it is a *sign* between me and you throughout your generations; . . . It is a sign between me and the children of Israel for ever: for in six days Jehovah made heaven and earth, and on the seventh day he rested, and was refreshed."—Exodus 31: 13-17, *A.S.V.*; see also Ezekiel 20: 12 and Nehemiah 9: 13, 14.

ARE CHRISTIANS UNDER SABBATH-LAW

¹³ Why did Jesus observe the Jewish sabbath-law, especially by going to synagogue on that day and preaching? (Matthew 12: 1, 9; Mark 1: 21; Luke 4: 16, 31) Why did Paul go into the synagogue on the sabbath days, "as his manner was," and preach and reason with the Jews there? (Acts 13: 14, 44; 16: 13; 17: 2; 18: 4) We reply: "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." (Galatians 4: 4, 5) Hence Jesus was obliged to keep that law, as long as he was in the flesh. He was circumcised in the flesh and kept passover and other feasts. Hence his keeping the Jewish sabbath does not mean his followers must do so, no more than his be-

12. How is it pointed out by God's prophets that the sabbath distinguished the Israelites alone of all peoples?

13. Why was it proper for Jesus to observe such law? but why may Jesus' observance not be argued as binding Christians thereto?

ing circumcised and keeping Jewish feasts requires his disciples to do so. He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matthew 5: 17) His coming to fulfill such law and the prophets proves that the law covenant and the sabbath obligations are not binding upon his disciples who follow after him.

¹⁴ Destroying the law by breaking God's law covenant is far different from fulfilling it and thus moving it out of the way and lifting its obligations from his disciples. Certainly the 'fulfilling of the prophets' made their prophecies a thing of the past and no longer applying or requiring fulfillment. Likewise the fulfilling of the law makes it a thing of the past and relieves his followers from its requirements. Hence, in order to fulfill the law and the prophets, Jesus by Jewish birth was "made under the law". To illustrate: The law commanded the yearly celebration of the passover over a slain lamb. Jesus did not destroy the passover celebration, but moved it out of the way by fulfilling it, in that he became the real passover Lamb, "the Lamb of God, which taketh away the sin of the world."—1 Corinthians 5: 7; John 1: 29; also Ephesians 2: 13-15.

¹⁵ Just as Jesus went to synagogue on sabbath days to preach to the crowds there, as he was anointed with God's spirit to do (Isaiah

14. How does fulfilling the law and prophets differ from destroying such?

15. Why did Paul go to synagogue on the sabbath days?

61:1-3; Luke 4:14-21), just so, too, the apostle Paul went to synagogue to preach, on the sabbath day when the Jews met there.

SHADOW AND SUBSTANCE

¹⁶ At Colossians 2:12-18, Paul writes to followers of Christ: "Ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; *blotting out the handwriting of ordinances* that was against us, which was contrary to us, and *took it out of the way, nailing it to his cross*; . . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or *of the sabbath days*: which are a shadow of things to come; but the body is of Christ." At Galatians 4:9-11 he asks certain deceived ones: "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Since God has taken the Jewish law covenant with its Ten Commandments out of the way by nailing it to the tree on which Jesus died, the Christians must observe, not the law-covenant shadows, but the reality.

16. (a) What did Paul say to the Colossians about the law covenant and being judged in regard to its features? (b) What, then, must Christians observe?

¹⁷ Showing that God's "seventh day" of rest continues 7,000 years, Paul writes, at Hebrews 4: 9: "There remaineth therefore a sabbath rest for the people of God." (*A.S.V.*) In the surrounding verses Paul makes no reference to keeping a 24-hour seventh-day sabbath. Instead, he quotes Genesis 2: 2: "And God did rest the seventh day from all his works"; which fact began applying over 4,000 years before Christ. Next, Paul refers to God's words at Numbers 14: 28-35, that unbelieving Jews should die in the wilderness and not enter and find rest in the Promised Land; which sworn declaration of God was made over 1,500 years before Christ. Then Paul quotes David's words at Psalm 95: 7-11: "Today if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, . . . unto whom I swear in my wrath that they should not enter into my rest"; which psalm of David was written about 1,077 years before Christ. So, from about 4,000 B.C. down to 1,077 B.C., Jehovah God is still speaking about his rest, which in David's day was already almost 3,000 years long. Then what?

¹⁸ Then Paul himself writes, still speaking about entering into God's rest; which makes God's resting-time down to Paul's day more than 4,000 years long, for Paul wrote Hebrews

17. What reference does the psalmist David make to God's rest? and how long had it continued by the time of David's writing?

18. How long was God's rest-day by the time of Paul's writing? and how is it then figured out that it will be 7,000 years long?

more than 40 years after Christ's birth. Furthermore, Paul's words about Christians' entering into God's rest still apply, that is, apply now and today, in the 1940's, which is nearly 6,000 years from the time of Genesis 2:2. And now the battle of Armageddon is near and Christ's reign of 1,000 years will begin immediately thereafter, during which time the redeemed humankind will be given the privilege of entering into God's rest. All of this, therefore, extends God's rest to a length of 7,000 years. And this makes up the length of the "seventh day" on which he rests, sanctifying the *day* for vindicating himself as Creator.

¹⁹ From that standpoint Hebrews 3:13-19 and 4:1-11 can now be understood, from which we quote: "For we who have believed do enter into that rest; even as he hath said [*about 1500 B.C.*], 'As I swear in my wrath, They shall not enter into my rest': although the works were finished from the foundation of the world [*about 4000 B.C.*]. . . . He again defineth a certain day, To-day, saying in David [*about 1000 B.C.*] so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, harden not your hearts. For if Joshua [Moses' successor] had given them rest, he would not have spoken afterward [*about 400 years afterward, in David's time*] of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered

¹⁹ How, then, are we to understand Paul's words at Hebrews 4:3-11?

into his rest [God's rest] hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example [given by the unbelieving Jews] of disobedience."—Hebrews 4: 3-11, *A.S.V.*

²⁰ Hence Christians, every day that they exercise faith and obedience through Christ, are keeping sabbath, God's sabbath or rest. They esteem no day of a week above another. (Romans 14: 4-6) They give diligence to hold their faith and to keep faithful in God's active service as His witnesses, so as not to fall away and fail to enjoy complete rest with God during his *day*, which is not yet done.

²¹ Let us keep in mind that the Jewish law covenant set forth a "shadow of good things to come, and not the very image [or reality] of the things". (Hebrews 10:1) Of what good things to come was the Jewish weekly sabbath a shadow? It being the *seventh* day of a week, the weekly sabbath foreshadowed the last 1,000 years of God's rest-day of 7,000 years. That thousand years God has assigned to the Lord Jesus Christ, to reign then without disturbance from the Devil's organization in either heaven or earth. Such 1,000-year reign of Jesus Christ, as foretold at Revelation 20:1-6, begins after Satan is bound; in other words, after Armageddon, which battle all signs indicate will begin inside our generation.—Revelation 16:14-16.

20. When and how do Christians keep sabbath?

21. Being the *seventh* day of the week, what did the weekly sabbath foreshadow?

²² That will be a glorious sabbath-day for humankind. It will be the sabbath of which Jesus spoke in a prophetic way when he said: "The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath." (Mark 2: 27, 28) Christ Jesus was greater than the temple at Jerusalem, in which the Jewish priests under the old law covenant seemed to profane the sabbath day by carrying on their sacrificial duties and yet were blameless. (Matthew 12: 1-8) Christ Jesus is the Head of the great spiritual temple of God made up of "living stones", his disciples. Hence God has appointed Christ Jesus to be the Lord of the antitypical sabbath, namely, the 1,000-year period of the Kingdom.

²³ Because the Jewish sabbath foreshadowed this Kingdom sabbath, Jesus on the weekly sabbath-day did many works of healing and of delivering believing persons from the bondage due to the Devil. He healed the blind, raised up the crippled, and, when criticized by the religionists for curing an infirm woman, he said: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13: 16) Thus Jesus foreshadowed what wondrous works of deliverance and relief he will do on the 1,000-year sabbath-day when he reigns as Lord, raising even the

22. For whom will that be a glorious sabbath-day? and who will be its Lord?

23. How will sabbath-keepers and sabbath-breakers then be dealt with?

dead from their graves. God made or ordained that coming sabbath-day for man, for man's benefit, and not for man's oppression. Hence the believing and obedient ones then on earth will enter into a rest from slaving toil and from bondage of sin, Satan, totalitarian rule and religion. And inasmuch as God commanded that sabbath-breakers of the old law covenant be killed, so those refusing to keep the Kingdom sabbath by faith and by ceasing from selfish works of sin and religion will be executed by the Lord of the sabbath and will be destroyed eternally.—Exodus 35: 2.

²⁴ Thus, at the close of Jehovah's 7,000-year sabbath or rest-day, his earthly creation and humankind upon it will be perfect, pure, and fully enjoying his blessing, just as when he finished his work at the end of the sixth creative day. Foreknowing this, Jehovah God could keep on resting all during this long sabbath day. (Genesis 3: 15) And thus, due to his kingdom under Christ, all of Jehovah's earthly works will show forth his handiwork and be for an eternal vindication of his name. His good purpose in making this earthly creation will not have failed, and in this triumph of success he reaches the end of his 7,000-year sabbath-day greatly refreshed.

24. What, then, will be the net result at the end of Jehovah's great sabbath-day, and why will he reach it greatly refreshed?

CHAPTER XIV

"NOT UNDER THE LAW, BUT UNDER GRACE"

ONE of the foremost students of Theocratic law, the apostle Paul, wrote to the Christians at Rome: "Ye are not under the law, but under grace." (Romans 6:14) To the Hebrew Christians in general he wrote: "A previous command is set aside on account of its weakness and uselessness (for the Law made nothing perfect), and there is introduced a better Hope, by means of which we can draw near to God."—Hebrews 7:18, 19, *Moffatt*.

² To make certain whose law it was that was set aside or abolished, Paul wrote to the uncircumcised Gentile Christians at Ephesus, saying: "So remember that you were once physically heathen, and called uncircumcised by those who called themselves circumcised, though only physically, by human hands. At that time you had no connection with Christ, you were aliens to the commonwealth of Israel, and strangers to the agreements about God's promise; with no hope and no God in all the world. But now through your union with Christ Jesus

1. Are Christians under the law of Moses, and is their hope by it?
2. What did Paul write to the Ephesians proving whose law it was that was set aside or abolished?

you who were once far away have through the blood of Christ been brought near. For he is himself our peace. He has united the two divisions, and broken down the barrier that kept us apart, and through his human nature put an end to the feud between us [Jews and Gentiles], and ABOLISHED THE LAW with its rules and regulations, in order to make peace and create out of the two parties one new man by uniting them with himself, and to kill the feud [or the enmity] between them with his cross and in one body reconcile them both to God with it." (Ephesians 2:11-16, *Goodspeed*) This proves it was Jehovah's law that was annulled or abolished.—See also Colossians 2:13-17, to show further that no mere man blotted out the law of God here concerned.

* The law that was nailed to the tree of Christ's death was the Mosaic law. It is called "the law of Moses", not because he originated it; for Moses did not do so. But it was because he was the go-between in handing over the law from God to the nation of Israel. (Exodus 34:27, 28; John 1:17) The "law" being Theocratic and being given under glorious, awe-inspiring conditions at Mount Horeb, it would seem to be perpetual, everlasting, beyond recall, as eternal as its Lawgiver. So it causes many to be amazed when informed that such law was abolished and brought to an end by Jehovah, and that no creatures on earth, not

3. Why does such abolition amaze some religionists? and how do they argue in reply?

even the Jews, are any longer under it. Some religionists, fearing that such abolition of all the law covenant must produce bad moral effects, put up a strange argument. They claim two laws were given to the Jews, (1) God's law, written by Him, and (2) Moses' law, written by him. They claim the one was the moral law and the other was the ceremonial law; and that the ceremonial law was abolished, but not the moral law contained in the Ten Commandments. They claim that in saying to Christians, "Ye are not under the law, but under grace," Paul meant the ceremonial law, not the Ten Commandments including the sabbath law.

* Such religionists quote Jesus' words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matthew 5:17-19) The heaven and earth here mentioned which will pass are Satan's invisible and visible organization. Jesus' words do not say that the Mosaic law could not be abolished before such Satanic "heavens and earth" are destroyed at Armageddon. Neither

4. What words do some objectors quote from Jesus' sermon on the mount? and could the "law" pass away before heaven and earth pass?

was Jesus saying that the *literal* heavens and earth will pass away at the end of the world only after everybody alive on earth is keeping the Ten Commandments down to every jot and tittle.

⁵ Someone, however, may say, Surely by the term *law* Jesus meant the Ten Commandments, because in his sermon on the mount he referred to the Sixth Commandment against killing and Seventh Commandment against adultery, namely, two references. (Matthew 5: 21, 27) That is true; but in the complete sermon on the mount Jesus made more references to other parts of Moses' law than to the Decalogue, or Ten Commandments. He called attention to the matter of bringing gifts for the altar, to granting an immoral wife a divorce certificate, to foreswearing oneself, to "an eye for an eye, and a tooth for a tooth", and to loving one's neighbor as oneself. To prove this, compare Matthew 5: 23, 24, 31, 33, 38, 43 with Deuteronomy 16: 16, 17; 24: 1; Numbers 30: 2; Exodus 21: 23-25; Deuteronomy 19: 21; and Leviticus 19: 18. Hence by the term *law* Jesus meant not merely the Ten Commandments but all the rest of the law of Moses; and the Ten Commandments did not hold a place detached from the law covenant.

⁶ Therefore, instead of declaring that the law covenant, including the Decalogue, was as eternal as the literal heavens and earth, Jesus was saying this: That the law was typical and that

5. In Jesus' sermon, to what does "the law" refer, and why?

6. What, then, did Jesus' words at Matthew 5: 17, 18 mean? and how do we see that fact today?

its types and shadows of good things to come would all find fulfillment in antitypical realities. They would be fulfilled down to the last jot and tittle before the full end would come upon the Devil's world by the destruction of its demonic "heaven" and its political, commercial, and religious "earth". Long before such wicked heavens and earth passed away, the types and shadows of the "law" would begin fulfilling, and that would mean that the law had been abolished with its types, in order to make way for the bringing in of the antitypes or realities by Christ Jesus. We are now at the end of the world and can see that the law's fulfillment began nineteen centuries ago. At that time the law was abolished by being nailed to the tree on which Jesus died as the antitypical "Lamb of God, which taketh away the sin of the world". —John 1:29, 36.

⁷ Jesus gave the sermon on the mount in the second year of his preaching ministry. The "law" was then still binding upon the Jews. Jesus came, not to destroy the law, but to bring about its fulfillment, starting off the antitypical realities. The scribes, Pharisees and Sadducees, by means of traditions that transgressed God's *commandments and made them of no effect*, were the men that were destroying the law and teaching men to break the commandments. Yet those men pretended to be the greatest observers of the law and to be righteous thereby. They

7. As respects the law, why did Jesus come? and why was the righteousness of the scribes and Pharisees not enough to enter the Kingdom?

claimed to be the "children of the kingdom", that is, to be in line for Messiah's kingdom. In view of their lawbreaking, hypocritical course, Jesus warned his hearers: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:20) Such righteousness must be, not by keeping the law, but by a faith in Christ.—Philippians 3:5-9.

⁸ Hence, while the law covenant was still in force over Israel, Jesus kept and taught the law and sought its fulfillment. His statement above quoted means that to be little or "least in the kingdom of heaven" as a teacher of law-breaking means not to be in the kingdom at all. No Jew should think that while the law was thus in force the way into the kingdom of heaven was by breaking and teaching others to break the law covenant. The law foreshadowed the Christian realities that were to come, and so, unless a person was in harmony with that law, he could not enter the heavenly kingdom. So, if he broke the law in the smallest regard and taught others to do the same, he would not be in the Kingdom at all, because he would be practicing and teaching lawlessness toward God. Thus seen, Jesus' statement to those Jews under the law in no wise meant that those of the "kingdom of heaven" class are still under the "law" since Jesus' death on the tree. They are not under that law, and their greatness or

8. How is the lawbreaking teacher called the "least in the kingdom of heaven"? and are Christians therefore still under that law?

their littleness is not to be measured by their degree of keeping that Mosaic law, Pharisee-fashion.—Acts 15: 5.

HOW PERPETUAL

* Sabbatarians who claim that the "law" was in two parts say that only the ceremonial law was abolished but that the moral law set out in the Ten Commandments was to be perpetual and forever. They refer us to Exodus 31: 16, 17, regarding the Fourth of the Ten Commandments, namely: "The children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a *perpetual* covenant. It is a sign between me and the children of Israel *for ever*: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed." However, the use of the terms *perpetual* and *for ever* as regards the weekly sabbath cannot be interpreted to mean that the Fourth Commandment as well as the other nine was to continue to apply forever and hence must apply to Christ's disciples. Those Ten Commandments had not always been in existence toward men, not even toward the Jews. The mediator of the law covenant with Israel, Moses, says so plainly, at Deuteronomy 5: 1-21. The Ten Commandments had their beginning, not with the forefathers, Abraham, Isaac, Jacob and Jacob's twelve sons, but with the Israelites who were alive and present

9. How do sabbatarians use Exodus 31: 16, 17 in their argument? and had the Ten Commandments always been in existence before Moses?

at Mount Horeb when Moses mediated the law covenant with them. Hence if the Ten Commandments did not exist before then with regard to those forefathers, then it should arouse no fear and dismay in us if those Ten Commandments have been abolished since Christ's death.

¹⁰ The law covenant cannot be taken apart, so that a part of it could be abolished, such as the ceremonial part, and a part of it remain, such as the so-called "moral" part. James 2:10, 11 makes this point clear, saying: "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." So then, applying this point to the question of the perpetualness of the Ten Commandments and all the rest of the Mosaic law, what do we see? This: that if the Fourth Commandment as to the sabbath day was "for a perpetual covenant" with Israel and for a sign "for ever", then all Ten Commandments and all the Mosaic law were also for a perpetual covenant to endure as long as the Fourth Commandment. Conversely, if the rest of the covenant was abolished, then the Fourth Commandment went out with it also.

¹¹ Just how long, then, do the words *perpetual* and *for ever*, as used in Exodus 31:16, 17

10. Why cannot the law covenant be taken apart and partly abolished? and how perpetual would the Fourth Commandment therefore be?

11. In connection with what else are the Hebrew words for "perpetual" and "for ever" used?

quoted above, mean? Not to eternity, so as to be beyond abolishment. In the Hebrew the word for *perpetual* is *ohláhm* and for *for ever* is *l'ohláhm*, and these Hebrew words are used with regard to the Jewish priesthood, the priesthood that descended from Moses' brother Aaron. Exodus 40:15 says: "Their anointing shall surely be an *everlasting* [*ohláhm*] priesthood throughout their generations." Leviticus 6:18, 22 says: "All the males among the children of Aaron shall eat of it. It shall be a statute *for ever* [*ohláhm*] in your generations concerning the offerings of the LORD made by fire: . . . And the priest of his sons that is anointed in his stead shall offer it: it is a statute *for ever* [*ohláhm*] unto the LORD." (See also Leviticus 25:46 for *l'ohláhm* as *for ever*.) The above laws concerning priesthood had a physical or carnal basis; that is, they required that the priests and their high priest must be descendants of Aaron according to the flesh.

¹² From the Bible's use of the words *perpetual*, *everlasting*, and *for ever* in connection with the Aaronic priesthood and their official duties a person might imagine that these would exist and continue in force to all eternity. Yet today the Aaronic or Levitical priesthood has disappeared and operates no more. Moreover, the apostle Paul explains that Jehovah God, who first established the Aaronic or Levitical

12. Because of using such words concerning priesthood, was the Aaronic priesthood to continue always? and why is Christ's priesthood superior?

priesthood, abolished it and no longer recognized it after Christ's death and resurrection. Christ Jesus was made God's High Priest, not according to a "carnal commandment" or a law that recognized the flesh of Aaron the Levite, but according to a new law of God and by the sworn oath of God. Jesus' priesthood is therefore superior to Aaron's. It is according to the order or rank of Melchizedek, who was the priest-king of Salem long before the Aaronic priesthood. So Paul explains, at Hebrews 7:11-24; and we note that, at verse twelve, he says: "For when there is a change in the priesthood, *a change necessarily takes place in the Law as well.*" (*Goodspeed*) Hence, when Christ offered up and presented to God his human sacrifice as God's High Priest, that former law and its Aaronic priesthood were abolished.

¹³ That means, too, that the old law covenant, of which the priesthood arrangement was a part, was abolished. Hence it means that the Ten Commandments were abolished too as a component part of that law covenant. The use of the Hebrew word *ohlám*, translated *perpetual*, *everlasting*, and *for ever*, in connection with the Fourth Commandment, respecting the weekly sabbath, does not argue against the abolishing of the Ten Commandments any more than it argues against the abolition of the Levitical priesthood. *Ohlám* (from *ahlám*, meaning to wrap up, hide, or conceal) simply

13. (a) Why, then, does *perpetual* as regards the Fourth Commandment not argue against the abolishing of the Ten Commandments?
(b) What makes the perpetuality of Christ's priesthood unending?

means *indefinite* or *uncertain time*, whether it be eternity or a limited space of time whose limit is concealed from man and unknown beforehand to man. What makes Christ's priesthood unending is his having immortality and hence the "power of an endless life".—Hebrews 7: 16, 24, 25.

RIGHTEOUS ACTIVE FORCE IMPARTED BY GOD'S GRACE

¹⁴ We should not think, however, that the law covenant with its Ten Commandments was set aside without anything to take its place in the lives and conduct of God's consecrated people. Jesus Christ, by acting as God's High Priest in offering up his human sacrifice for sins, became the Mediator of a new covenant, a "better covenant" as compared with the old Mosaic law covenant. That old covenant with its Ten Commandments written on stone tablets did not make the Jewish nation perfect or righteous. However, under the new covenant the Christians are made righteous or justified through the Mediator Christ Jesus. His sacrifice upon which this new covenant is based really cancels or takes away sins in God's sight. The glory with which the Ten Commandments engraved on stone tablets were given did not guarantee that the covenant would not pass away at some then-unknown, indefinite time. The very glory attending that covenant was a passing glory.

14. With Christians what takes the place of the old law covenant, and why is it better?

¹⁵ However, the new covenant has a better Mediator, a better sacrifice, and a power for righteousness which is stronger than the Ten Commandments engraved in letters of stone. It has a glory that never fades. Its power for righteousness is God's spirit or active force. That active force makes alive, whereas the handwriting of the old law covenant showed up the Israelites as covenant-breakers, sinners, and it assigned them to death. The consecrated Christians who are under this new covenant are made its ministers or servants. They receive their qualifications for this service, not from some religious theological seminary, but from Jehovah God and by Christ. The apostle Paul shows that the law covenant with stone-engraved Ten Commandments written by God's finger was abolished and was replaced by the new covenant with its life-giving spirit, saying:

¹⁶ "My qualifications come from God, and he has further qualified me to be the minister of a new covenant—a covenant not of written law but of spirit; for the written law kills but the spirit makes alive. Now if the administration of death which was engraved in letters of stone was invested with glory—so much so, that the children of Israel could not gaze at the face of Moses on account of the dazzling glory that was fading from his face; surely the administration of the spirit must be invested with still

15. How is the glory of the new covenant greater than that of the old law covenant? and who are its ministers?

16. Why must the new covenant properly have a glory greater than that of the old covenant?

greater glory. If there was glory in the administration that condemned, then the administration that acquits [the ministration of righteousness] abounds far more in glory (indeed, in view of the transcendent glory, what was glorious has thus no glory at all); if what faded had its glory, then what lasts will be invested with far greater glory."

¹⁷ Then Paul shows that the power for righteousness under the new covenant is not the abolished Ten Commandments, but is God's spirit, which transforms true Christians to a Godly likeness. Paul goes on to say: "('The Lord' means the Spirit, and wherever the spirit of the Lord is, there is open freedom.) But we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another—for this comes of the Lord the Spirit."—2 Corinthians 3:5-18, *Moffatt*.

¹⁸ From that standpoint we can appreciate the force of Paul's further statement: "But if ye be led of the spirit, ye are not under the law." (Galatians 5:18) The Christians are the ones being led by the spirit or active force of God in harmony with his holy Word. This fact proves that they are not under the old law covenant with its Ten Commandments, but are under the new covenant, by God's grace or favor. Under it they are being transformed by the

17. How does Paul then describe the Christian's power for righteousness under the new covenant?

18. (a) By what are Christians led? and why are they therefore not under the law? (b) Against which fruits is there no law?

spirit which God's grace imparts in connection with the new covenant. They bring forth the fruits of God's spirit in their lives. (Galatians 5:13-23) There are no Ten Commandments against producing such fruitage of God's spirit. His spirit in his consecrated people is powerful enough to produce this legal fruitage of righteousness without the Ten Commandments.

¹⁹ Although not under the "law", but under God's grace, the faithful Christians still study the law covenant, and properly so. Why? Because the features of that ancient law "are a shadow of things to come" and these coming things pertain to Christ and his ministry and kingdom. Christians recognize the law as "having a shadow of good things to come", and they see Christ Jesus as "being come an high priest of good things to come". (Colossians 2:17; Hebrews 10:1; 9:11) The types and shadows of the law are an important part of God's Word of truth, and they must be studied by Christians as correctly outlining beforehand the purposes of God respecting his Christ. Paul's entire book of Hebrews is inspired proof of this fact. Therefore Christians have a right to quote portions from the old law covenant and its Ten Commandments just as much as Paul had the right to quote from the Ten Commandments as a supporting proof of what he wrote. For examples of such quotations see Ephesians 6:1-3 and Romans 13:8-10.

19. Why do Christians still study the old law covenant? and why do they have a right to quote from it and its commandments?

²⁰ God's commandments to Christians are given in the writings of Paul and other disciples of Christ; for example, the commandment against idolatry at 1 Corinthians 10:14; Galatians 5:20; Colossians 3:5; and 1 John 5:21. But since the Second Commandment of the Decalogue was a shadow or preliminary pattern of this anti-idolatry requirement upon Christians, they have the right to quote the Second Commandment as *supporting* or *corroborative proof* for refusing to render idolatrous honors to men and emblems. By backing up what the apostle wrote with quotations from the Ten Commandments Paul was not arguing that Christians are under the Ten Commandments and the rest of the Mosaic law. Paul was simply using those Commandments as supporting proof, that is to say, corroborative proof, of the rightness of the admonitions he was giving the Christians to conduct themselves pleasingly to God. The law covenant from which he quoted was a "shadow of good things to come", and it set the right pattern for Christian conduct in the relationship that Christians hold to God under his new covenant by Christ Jesus the Mediator. Hence the apostle Paul's statement remains uncontradicted: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Ephesians 2:8, 9.

20. Does Paul's quoting from the Ten Commandments argue that Christians are still under the law covenant? and why does his statement concerning "grace" stand uncontradicted?

CHAPTER XV

THE LORD'S RETURN

THE Lord's return is clearly taught by many scriptures. To the apostle John, Jesus said, "Surely I come quickly." And that disciple prayerfully replied, "Even so, come, Lord Jesus." (Revelation 22:20) Paul wrote: "He that shall come will come, and will not tarry." (Hebrews 10:37) Also Peter spoke of the revelation of Jesus Christ.—1 Peter 1:13.

* Christ Jesus comes, not as a human, but as a glorious spirit creature. He is now the brightness of God's glory, the express image of His person, and is seated on the right hand of the Majesty on high. Christ has been exalted above the angels, so that when the Father again brings him into the world he says: "Let all the angels of God worship him." (Hebrews 1:2-6, *A.S.V.*) He comes, therefore, this time, not in humiliation, not in the likeness of men, but in his glory, and all the angels with him.—Matthew 25:31.

* Some have wrong expectations regarding the King's return. Reading the promise of the angel to Mary that Jesus, the Son of the Highest, would be given the throne of his father

1. What are some scriptures proving that Christ would return?
2. What is his present station compared with that at his first coming?

3. Why will he not sit on an earthly throne?

David, they conclude that he will sit upon a literal earthly throne. (Luke 1:32) However, the throne of David was only typical or pictorial of the throne of Jehovah's King. Thus Solomon sat on the throne of the Lord Jehovah as king instead of David his father. (1 Chronicles 29:23) If Jesus were to sit as a man on an earthly throne, then he would be lower in station than the angels, even as man is lower than the angels. (Psalm 8:4,5) The task of judgment and rulership assigned to him can be done only by a mighty spirit king, one that is higher than, and not like, the kings of the earth.—Psalm 89:27; Revelation 3:21.

⁴ Some wrongfully expect a literal fulfillment of the symbolic statements of the Bible. Such hope to see the glorified Jesus coming seated on a white cloud where every human eye will see him. They overlook the Lord's words before he left: "Yet a little while, and the world seeth me no more." (John 14:19) Since no earthly men have ever seen the Father, whom no man hath seen, nor can see, neither will they see the glorified Son.—Exodus 33:20; 1 Timothy 6:16.

⁵ Some may cite the words of the angels: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11) But note, this text does not say that he shall come in like appearance, or in like body, but merely in like manner. The manner of his going

4. What proves he will not be seen with human vision?

5. What is meant by his coming in like manner as he went?

was quiet, thief-like, without sound of trumpet or public display, but with the message 'Ye shall be my witnesses unto the uttermost part of the earth' ringing in the disciples' ears. (Acts 1:8) His witnesses alone saw his departure. Logically, only his faithful witnesses would promptly recognize his return.

HOW SEEN

⁶ That return is recognized by the eyes of one's understanding, such eyes being enlightened by God's unfolding Word. Christ's arrival and presence are not discerned because of his physical nearness, but by the light of his acts of judgment and the fulfillment of Bible prophecy. This light spreads from east to west and everywhere. Those who are far-sighted as the eagle perceive the judgment truths and gather to the body of spiritual food which the Lord provides.—Matthew 24:26-28.

⁷ In the twenty-fourth chapter of Matthew the Greek word *parousía* at verses 3, 27, 37, 39 is translated by the word "coming". It is rendered "presence" in *The Emphatic Diaglott* and in *Rotherham* and *Young* and in footnotes of the American Standard Version Bible. Moffatt's modern version translates it by the word "arrival". The meaning of *parousía* is more exact than that commonly contained in the English word "coming". It does not mean that he is on the way, or has promised to come, but that he

6. How is Christ's return recognized?

7. What is the meaning of the Greek word *parousía* frequently translated "coming"?

has already arrived and is present. *Parousía* is translated by "presence" in Philippians 2:12, which reads, "Wherefore, my beloved, as ye have always obeyed, not as in my *presence* [*parousía*] only, but now much more in my absence [*apousía*], work out your own salvation with fear and trembling."—Also in 2 Corinthians 10, verse 10.

⁸ It is not necessary for Christ to be visible at his presence, even as his Father is not visible to human sight. Jehovah's presence was with his people as they journeyed out of Egypt to the Promised Land, yet he was not visible. On his death-bed Joseph said: "I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." (Genesis 50:24) Nor was he visible on any of the occasions where the Bible says he visited his people.—Ruth 1:6; Luke 19:44.

⁹ Today the evidence of Christ's presence is all about us, and yet so-called "Christendom" does not see it. How, then, is he manifest to his true followers and not to the world? To them he gave the marvelous promise: "Blessed are those servants, whom the lord when he cometh [*elthón*] shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (Luke 12:37) The Lord Jesus is the provider of this spiritual food,

8. What fact about Jehovah's presence helps to understand that of Christ?

9. How does the returned Lord serve his people?

meat in due season, through a visible instrument or agency on earth used to publish it.

SERVANT APPOINTED ON HIS RETURN

¹⁰ The agency which the Lord uses to distribute or dispense his truth is called his "faithful and wise servant". "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh [*elthón*] shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matthew 24: 45-47) This clearly shows that the Lord would use *one* organization, and not a multitude of diverse and conflicting sects to distribute his message. The "faithful and wise servant" is a company following the example of their Leader. That "servant" is the remnant of Christ's spiritual brethren. God's prophet identifies them, saying: "Ye are my witnesses, saith the LORD, and my *servant* whom I have chosen." —Isaiah 43: 10.

¹¹ From and after A.D. 1918 this "servant" class have delivered God's message to blinded "Christendom" still feeding on the religious traditions of men. The truth so proclaimed does a dividing work, as foretold, the ones accepting the truth being taken to the Lord's side, and the others left. Those who have been favored to comprehend what is taking place, and who have

10. What agency is used by the Lord to serve spiritual food?

11. How extensive is the proclamation of the truth, and in what does it result?

taken their stand for The Theocracy, now have unspeakable joy. The light of God's truth is not confined to a small place, or one corner of the globe. Its proclamation is world-wide. In the twenty-seven years from 1919 to 1945 inclusive Jehovah's witnesses have distributed more than 470 million books and booklets, hundreds of millions of magazines and leaflets, and millions of oral testimonies, in 88 languages. Only by God's spirit and power could this witness have been given in the face of world-wide opposition and persecution; and the witness still continues and increases.

¹² Jesus said: "But as the days of No'e were, so shall also the coming [*parousía*] of the Son of man be." Not only is the likeness true in respect to men's total devotion to eating, drinking, marrying, building, and ignorance of the times in which they live, but it also holds true with respect to the Kingdom witness that is being given. Noah was a preacher of righteousness before the deluge then, and Jehovah's witnesses are such now, before the coming destruction of this world at Armageddon. Peter says: "But the day of the Lord will come as a thief in the night [hence quietly and unseen]; in the which the heavens [Satan's invisible organization] shall pass away with a great noise, and the elements shall melt with fervent heat, the earth [Satan's visible organization] also and the works that are therein shall be burned up." —2 Peter 3:10.

12. How are the present days like the days of Noah?

¹³ For many years prior to 1914 earnest Bible students understood that the year 1914 marked the end of the Gentile times. That date marked the end of Satan's uninterrupted rule, and therefore the time when Christ the rightful ruler of the world received control. (Ezekiel 21: 27) The fulfillment of prophecies there begun continues in unbroken succession, showing that "the kingdom of the world [the new world] is become the kingdom of our Lord, and of his Christ". The heavenly host gave thanks, saying: "We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign."—Revelation 11: 15, 17, *A.S.V.*

¹⁴ Jehovah's time to assert his universal domination has arrived. Jehovah has become king. God's kingdom, pictured by a man-child, was born in 1914. The existing organization of the Devil sought to swallow up the new-born government. War in heaven followed. The Devil and his angels were cast down to the earth. Then the victorious angels announced: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ."—Revelation 12: 10, *A.S.V.*

COMING TO THE TEMPLE

¹⁵ But no one on earth then knew that the Lord would 'shortly come to his temple'. Jeho-

13. How is the year 1914 marked, and what is the angels' testimony?

14. What followed the birth of God's kingdom in heaven?

15. (a) How was the Lord's coming to the temple marked?
(b) What is the order of the resurrection of the spirit-begotten class?

vah, through Malachi, had foretold his sudden appearance at the temple, adding: "But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Malachi 3: 1, 2, *A.S.V.*) As Jesus cleansed the temple in Jerusalem three and a half years after his anointing with God's spirit to be King, so three and a half years after he took kingly control in the fall of 1914, he came to the spiritual temple and began to cleanse it. This occurred in the spring of 1918. That marked the beginning of the period of judgment and inspection of his consecrated followers. Paul wrote: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom." (2 Timothy 4: 1) The dead Christians sleeping in the graves were then raised with spirit bodies to join him at the temple. The living anointed Christians on earth could not precede those who had fallen asleep in death, but must continue to maintain integrity until their own death. When these, brought to unity at the temple, die, they do not have to sleep awaiting their Lord's return, but receive an immediate change to spirit life. They cease their earthly labor, but their service without weariness continues.—1 Thessalonians 4: 15, *A.S.V.*; 1 Corinthians 15: 51, 52; Revelation 14: 13.

¹⁶ Many of the Lord's kingdom truths were spoken in parables. In the parable of the

16. Briefly, what do the parables of the pounds and talents show?

pounds and of the talents, Christ is shown entrusting kingdom interests to his bond-servants on earth before departing to a far country, heaven, to receive kingdom authority. Returning after a long time, he judges his servants on earth. To the faithful he gives greater privileges and the joy of the Lord. The unfaithful are cast into outer darkness. The citizens of this world hate the King of the new world who overthrows Satan the Devil, and hence are due for slaughter.—Luke 19:12-27; Matthew 25:14-30.

¹⁷ The testing of God's people continues as prophesied. "The LORD [Jehovah] is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men." (Psalm 11:4) Some Christians who selfishly expected to be at the marriage feast have been left out, as pictured by the five foolish virgins, because they lacked understanding and the joy of the Lord and hence did not let the light shine. (Matthew 25:1-13) Others who gained entrance to the feast have been put out because of not keeping on the identifying garment of a faithful Kingdom witness. (Matthew 22:1-14) Christ has received his own faithful followers into the temple condition as worshipers and servants of God, and approves their continued presence there.

¹⁸ The testing by the great Judge continues and will take in all nations. While present on the throne of his glory, as Jehovah's represent-

17. How is the unworthiness of some for Kingdom truth shown?
18. What further scripture shows that the King's presence is a testing time, and what two classes are manifest?

ative at the temple, Christ Jesus separates the people into two classes, called *sheep* and *goats*. That separation is now going on, though many are not aware of it. Their attitude toward Jehovah's witnesses and the message of his Theocratic government reveals their attitude toward the King. The persecutors, opposers, and indifferent, who identify themselves as goats, are doomed to a destruction that will last forever; whereas the meek, righteously disposed persons of good-will toward the Lord, his "sheep", are in line for life eternal.—Matthew 25: 31-46.

REVELATION

¹⁹ The destiny of all people living will shortly be determined. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matthew 16: 27) The final revelation of the King draws near. The disaster of Armageddon, greater than that which befell Sodom and Gomorrah, is at the door. "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17: 29, 30) That revelation of his unseen presence by the execution of judgments is not for their blessing, but for their destruction. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of

19. In what does the final revelation of the King result?

our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thessalonians 1: 7-9.

²⁰ The nearness of that event is causing the selfish fearful ones to band together and hide themselves in human organizations for protection. It will avail them nothing. (Revelation 6: 15-17) Anticipating an early end, they lament for fear of losing their ill-gotten gains and their worldly privileged position. Their eyes discern his presence in the clouds of trouble surrounding him. (Revelation 1: 7) Acceptance of the despised King and his kingdom is the only security for anyone. Jesus warned, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke 21: 36.

²¹ Today persons of good-will from all nations are taking their stand for The Theocracy. This great flock of the Lord's "other sheep" by engaging in the Kingdom proclamation are welcoming the new King, even as the multitude welcomed Jesus at his entrance into Jerusalem. (Luke 19: 37-40; Revelation 7: 9, 10) Just as the Pharisees then wanted the multitude rebuked, so the religionists today endeavor to silence and suppress the message. Their efforts have failed and will fail.

20. What source of protection will prove unavailing?

21. How do the people of good-will welcome the King?

²² Christ comes before his thousand-year undisturbed reign to put all enemies under his feet. He lays hold of the old serpent, the Devil, and binds him a thousand years. By clearing out religion, by restoring true worship, and by re-establishing the Divine government toward earth, he reveals his kingly power of which he proved worthy at his first coming. He becomes the new world's Judge, the Leader and Commander of the people. (1 Corinthians 15: 25, 26; Revelation 20: 1-3; Isaiah 55: 4) The vindication of his Father's name and sovereignty is his greatest joy, and also that of all those who are not ashamed at his presence.—John 17: 1; 1 John 2: 28, *Diaglott* and *Rotherham*.

22. What is the purpose of Christ's coming, and how is that accomplished?

CHAPTER XVI

GATHERING THE JEWS —PAST AND PRESENT

WHILE the second global conflict was raging and the Nazi hordes were over-running nation after nation, horrifying reports came filtering through, testifying to the fact that the Jews were suffering once again. This time it was not only persecution and oppression, but mass annihilation. Since the conflict has subsided, with a measure of peace restored, a census of the Jewish population of Central Europe has been taken. This report shows the prewar population was 7,000,000, but the population over the same area in 1946 was 1,400,000. Hence the Jewish question becomes once more an international one.

² Now with the second world war over, the power behind anti-Semitism is still strong. With their suffering fresh in the minds of the people, all Zionist organizations exerted every effort possible to influence the leading powers to do something about it. They demanded that Palestine be converted into a Jewish state, a permanent homeland for the Jews as a nation.

1. What facts bring the Jewish question to prominence once more?

2. The Jews are demanding what of the leading world powers?

³ Bible prophecy proves beyond a question of doubt that the nation of Israel was at one time God's chosen people. The orthodox Jews and many religionists of "Christendom" believe that Bible prophecy foretells that the Jews will be regathered once more into their "Holy Land of Palestine". They claim that that time is now here and that their effort in that direction is in fulfillment of these prophecies.

⁴ Considering the past and present experiences of the Jews causes many questions to arise in the minds of all intelligent people. Since the Jews were at one time gathered together as God's people, why were they cast off and scattered? Why and by whom have they been persecuted for centuries? Why such a wave of anti-Semitism sweeping the world to-day? Will they be regathered in Palestine, and does Bible prophecy support such a movement? If not, what is the proper course for the Jews to take in order to be gathered as a free people?

⁵ It is commonly understood that Jews are of the race who speak now the Hebrew and Yiddish and Spanish-Jewish tongue. From Abraham on down through his grandson Jacob, this race of people were known as Hebrews. (Genesis 14: 13; Acts 6: 1; 2 Corinthians 11: 22) Jehovah changed Jacob's name to Israel. Hence Jacob's descendants became known also as the children of Israel, or Israelites. Jacob (or

3. What do the Jews and many Gentiles believe that the Bible prophecies foretell?

4. Considering the past and present experiences of the Jews, what questions are brought to mind?

5. Explain the origin of the Israelites.

Israel) had twelve sons, who became the heads of the twelve tribes of Israel.—Genesis 32:28; 35:23-26; 49:28.

⁶ Just before Jacob's death he called his twelve sons before him and made to each a statement of prophecy. Judah was the fourth and favored son, and a special blessing was bestowed upon him in these words: "Judah, thou art he whom thy brethren shall praise: . . . The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49:8-10) This prophecy shows that the real deliverer of Israel would come through the tribe of Judah. He would be the long-looked-for Messiah, the seed of Abraham. One of his names would be "Shiloh", meaning peaceful one, rest.

⁷ The name "Jew" or "Judean" comes from the paternal name *Judah*, meaning "praise to Jehovah". Many believe that only those who are the descendants of Judah are real Jews, but Jehovah recognized as Jews all Israelites who were faithful, regardless of tribe from which they descended, and who had faith in God's promise to Judah. A real Jew is one who has the faith of Abraham and who is devoted to the service and praise of Jehovah.

6. What prophetic blessing was bestowed upon Judah, and what does it mean?

7. Scripturally, who are the real Jews?

A CHOSEN PEOPLE

* In the outworking of Jehovah's purposes he organized the children of Israel into a special, holy, chosen nation. He did this for a specific reason, namely, for his great name's sake. Moses said to them: "For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deuteronomy 7: 6-8) This people organized into a nation with Jehovah as their God and Sovereign Ruler had a typical Theocratic government. They were therefore used to make and enact prophetic types and shadows of greater things to come. (Deuteronomy 18: 15-18) Moses was instructed to assemble the children of Israel at Mount Sinai. There Jehovah inaugurated the law covenant with them. The condition under which they would receive the benefits of the covenant was that of faithfulness. As the law and the ten commandments were given, Jehovah stated to them: "Thou shalt have no other gods before me." —Exodus 20: 3.

° Since all God's laws are perfect, why did he give a perfect law to an imperfect people and instruct them to keep it? There are *five* principal reasons why the law covenant was given:

8. (a) Why were the children of Israel organized into a chosen nation? and by what rule were they governed? (b) Where was the law covenant inaugurated, and what were the conditions the Jews had to meet in order to receive its benefits?
9. Why was the law covenant given to the Jews?

(1) It served as an addition, a *temporary* addition, to Jehovah's promise to Abraham, that 'through him and his seed all the families of the earth would be blessed'.—Genesis 12:1-3; Galatians 3:19.

(2) It was used to prove Israel, that they might be given an opportunity to show their love and devotion to Jehovah.—Exodus 20:20.

(3) The heathen nations round about the Israelites practiced demon religion; so the true worship was given through the law to protect God's people from being ensnared by demonism.—Deuteronomy 7:16, 25.

(4) Time after time the Israelites failed to keep the law and fell to demon religion and became slaves to the heathen nations. Then they would cry unto their God Jehovah and he would hear them and deliver them. If the Jews had been submissive to God's will, they would have learned and admitted that it was impossible for an imperfect people to keep God's perfect law. Actually, the law amplified their sin-cursed condition, showing them their need of a redeemer and Messiah.—Romans 3:19, 20; 5:20.

(5) Why the law was given is further answered by the apostle Paul, a faithful Jew: 'The law was added because of sin and transgressions, till the seed should come to whom the promise had been made. So the law was our tutor [schoolmaster] to bring us unto Christ, that we might be justified by faith.'—Galatians 3:19, 24.

CAST OFF

¹⁰ Finally, after more than 900 years of favor, they become grossly wicked and rebellious. Their last reigning king, Zedekiah, 'did evil in the sight of God. He mocked the prophets whom Jehovah sent and despised the words of God spoken by them and misused the prophets.' (2 Chronicles 36: 12-16) Thus God's wrath was kindled against them, and his final decree was issued: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end . . . Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21: 24-27) This divine action took place in 607 B.C. That marked the end of the Jews as a politically free, Theocratic people. They were assaulted and taken captive by the Babylonians, and thereafter Jerusalem lay desolate for seventy years. —2 Kings 25; 2 Chronicles 36.

¹¹ At the close of Jerusalem's seventy-year desolation a remnant of faithful Jews began returning to the homeland, and the temple was rebuilt and also the city of Jerusalem. With the passing of time the restored Jews came under the power of the rabbis with their traditions of men and religious institutions, and they

10. When and why was the typical kingdom of the Jews overthrown?

11. When and why was the nation of natural Israel cast off by Jehovah God?

became victims of "rabbinism". This brought them into conflict with Jesus Christ, and they rejected him and called for his being impaled on a tree, A.D. 33. Thirty-seven years later Jerusalem, as foretold by Jesus Christ, was destroyed by the Roman armies; and A.D. 73 the last Jewish stronghold, at Masada, was destroyed and the Jews were scattered to the ends of the earth. They not being 'Jews inwardly' and not having 'circumcised hearts' through faith in the Messiah whom Jehovah had sent to them in His Son, Jehovah cast them off as his people, letting them be without temple, priest or sacrifice.—Romans 2: 28, 29; Matthew 23: 37, 38.

A REMNANT GATHERED

¹² With the Jewish nation being completely cast off, does that mean that no Jews would ever have an opportunity to gain salvation and life? No. Keep in mind the promise given to Judah, that "the sceptre [right to rule] shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be". "Shiloh" was one of the names given to Christ Jesus, who also was of the tribe of Judah. In 33 (A.D.) Christ Jesus rode into Jerusalem and offered himself as their King and Messiah. Instead of joyfully receiving him, they followed their priests and rabbis and cried out, 'Let him

12. (a) Was all opportunity for the Jews to gain salvation and life gone forever after they were cast off? (b) When did their true Messiah come? and how was he received?

be impaled; let his blood be on us and on our children.' (Matthew 21:5, 9, 42; 27:22) However, a small remnant received him and gained that which was promised. The apostle Paul states, 'Israel failed to get what it sought, but those whom God selected got it. The rest became callous and blind and have remained that way to this day.'—Romans 11:7, 8, *Goodspeed*.

¹³ In the light of these facts, is it necessary for the Jews today to continue to have their holidays, rituals and ordinances as they did in olden times? Once again the apostle answers: "He [God] forgave us all our misdeeds, canceled the bond which stood against us, with its requirements, and put it out of our way when he nailed it to the cross. So no one can call you to account for what you eat or drink, or do about annual or monthly feasts or Sabbaths. That was all only the shadow of something that was to follow; the reality is found in Christ." (Colossians 2:13, 14, 16, 17, *Goodspeed*) Those who are 'Jews inwardly' live in the realities, and not in the "shadows" of the past, and do so by faith in Messiah or Christ.

ZIONISM

¹⁴ Because of the world-wide anti-Semitic spirit and the activities against the Jews by so-called "Christians", many movements have been organized to aid them. In 1897 the first Zionist Congress, called together by Theodor Herzl,

13. What does the apostle Paul have to say regarding the Jewish religious practices today?

14. When and where was Zionism organized?

was held at Basel, Switzerland, where 206 delegates assembled. That meeting marked the birth of what is now known as the "Zionist" movement, to "create for the Jewish people a home in Palestine secured by public law".

¹⁵ The purpose of Zionism is to open up and organize the land of Palestine into a Jewish state so that a permanent homeland will be provided for the Jews, and that to such end the governments that have interests there may be appealed to for their support and co-operation. Many Jewish leaders believe that the Bible supports their claim that they will be regathered to their "Holy Land of Palestine". As proof these quote scriptures such as Jeremiah 32:37, "Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." (See also Isaiah 40:1, 2.) They do not realize that the first or miniature fulfillment of that promise applied to the Jewish remnant that returned from Babylon in 537 B.C. and that the major or complete fulfillment applied to the "Israel of God" made up of 'Jews inwardly' or spiritual Israelites who come out from captivity to this Babylonish world. (Galatians 6:16) From and after A.D. 1919 these have been gathered into the earthly condition of Jehovah God's favor as his witnesses

15. What is the purpose of Zionism? and what Scriptural proof do they offer in support thereof?

and as ambassadors of his kingdom established in the hands of his Messiah.

¹⁶ When the British army on December 9, 1917, delivered Jerusalem from the Turks and the British foreign secretary, Balfour, issued the "Balfour Declaration", the Jews felt that their long-looked-for hopes would be fulfilled. The League of Nations in 1922 mandated Palestine to the British. At that time a "White Paper" was issued setting out the British government's policy respecting Palestine, and also in 1939. The 1939 paper states, "His Majesty's government therefore now declares unequivocally that it is not part of their policy that Palestine should become a Jewish state . . . but rather that a Jewish home or community should be established within Palestine." Actually, as late as 1946, the so-called "promised land" had become a land of unfulfilled worldly promises.

¹⁷ With many statesmen getting behind a movement to encourage Britain to modify its policy of restricting further immigration into Palestine, Dr. Israel Goldstein, the head of the Zionist organization of America, stated, "Palestine is a matter of life and death to the Jews." The postwar appeal for the Jews made by President Truman and others in 1945 was rejected by the British. They suggested that the United Nations organization cope with the problem. The hatred of the Jews by politically

16. (a) When, and why, did the Jews feel that their hopes were going to be realized? (b) What was the British policy respecting the Jews' immigrating to Palestine?

17. What was the British answer to the appeal of many statesmen? and how do others view the Jewish question?

powerful Arabs is known to all. Reports in 1946 stated that if the Jews were left in Europe there would be mass suicides and if they were sent to Palestine there would be mass murder. The agitation has been keen on both sides.

CONTINUAL PERSECUTION

¹⁸ If the regathering of the Jews were of Jehovah God, would he have to appeal to and work through the rulers of this world (Satan's world) to accomplish his purposes? Jesus says, "My kingdom is not of this world." Note also that in every land where the persecution has been the worst, there a Catholic, Nazi, Fascist or totalitarian-controlled government has been in power. The greatest enemy of the Jews today is the Roman Catholic Hierarchy. Why? you may ask. The physical facts furnish the answer. The Jews at one time were Jehovah's chosen people with his name upon them. After they were cast off and scattered they became one of Satan's chief targets of assault, because it is Satan's purpose and delight to reproach, slander, persecute and destroy any people or organization that has Jehovah's name connected therewith. Catholic Action is the chief weapon used by Satan the Devil to assault Jehovah's ancient typical chosen people as well as to assault the present-day antitypical chosen people, namely, Jehovah's witnesses. If more Jews are in the future gathered to Palestine, it will only

18. (a) Is the regathering of the Jews to Palestine in fulfillment of Bible prophecy? (b) What is the chief source of all anti-Semitic action?

be a political, humanitarian gesture, and not of God's provision according to prophecy. God's promises concerning restoration are being fulfilled upon his spiritual Israelites, Jehovah's witnesses, who are the remnant of faithful followers of His Messiah.

THE PROPER COURSE

¹⁹ We are now living in the last days of this wicked world, the time foretold by Jehovah's prophet at Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." The proper course for the Jews today who desire salvation and life is to abandon the Rabbinic religion and all political movements, and take a stand for God's kingdom and exercise the faith that Abraham and the prophets manifested. "Put not your trust in princes, nor in the son of man, in whom there is no help." (Psalm 146:3) Look to the way which Jehovah has provided and call upon him. "For whosoever shall call upon the name of the Lord shall be saved."—Romans 10:12, 13.

²⁰ The facts and prophecies prove that the natural Jews will never again be a chosen, regathered people. They have as a people flagrantly rejected the Messiah, his truth and his

19. How may a Jew gain salvation and life at the present time?
20. When will the Jewish persecution end? and what is their only source of protection?

kingdom. It is a false hope that they must be regathered to Palestine and be converted in mass to Jesus Christ prior to his second coming and as a sign of the early establishment of his kingdom. God's kingdom was established A.D. 1914, and then Christ Jesus came into Kingdom power at his Father's right hand, and this without any mass conversion of natural Jews to Christ. Much of their suffering has been brought upon themselves by their commercial, rebellious course of action. They will ever be a target of assault by Satan and his agents until Armageddon cleanses the earth of all opposers of Messiah-Christ. Therefore, their only hope is to accept Jehovah's Messiah, Christ Jesus, and come under the protection of his kingdom.

CHAPTER XVII

WHO ARE JEHOVAH'S WITNESSES?

EVERYWHERE Jehovah's witnesses are spoken against. Why? Misinformed and prejudiced persons are the cause. There are two sides to every question. Honest persons who are fair desire to hear the truth. Accordingly they ask: "Who are Jehovah's witnesses?" On this question everyone is entitled to hear the side of Jehovah's witnesses. Any fair person can agree that Jehovah's witnesses are better qualified to state the facts from the record than is one who opposes them. In order that unbiased judgment can be exercised the evidence is given here from the record available to all.

² Jehovah's witnesses constitute a body or group of persons consecrated to do the will of Almighty God, under the leadership of his Son, Christ Jesus. They have drawn together for the purpose of declaring that he whose name alone is JEHOVAH is the Universal Sovereign, and that he is the Author and Creator of earth's permanent heavenly government of righteous-

1. (a) What does every honest person desire to know about Jehovah's witnesses? (b) Who are more qualified to give the facts about Jehovah's witnesses?

2. Who are Jehovah's witnesses? and for what purposes have they drawn together?

ness for which Christ Jesus taught his disciples to pray to Almighty God. To everyone they point out the only way to that kingdom which shall permanently take the place of all earth's present governments that shall be destroyed soon in Jehovah's battle at Armageddon.

³ Although Jehovah God has had His witnesses on earth for about sixty centuries, only in modern times did they draw together for organized world-wide work. In 1872 (A.D.), in America, at Allegheny near Pittsburgh, Pennsylvania, Charles Taze Russell began a Bible class that met regularly to study the Scriptures about Jehovah's kingdom and the second coming of Christ Jesus. Within a few years thereafter similar groups of students of the Bible, having these same interests, were organized throughout the United States. In due time such Bible-study classes were established in other countries. By following the course of study outlined by the headquarters in the United States those classes were unified and the students became of one mind, throughout the world, on what Almighty God through his Word teaches.

⁴ In time the printed courses of studies in the Scriptures used by such students were offered from door to door by special representatives in many lands for the purpose of spreading the understanding of the Bible among all peoples.

3. (a) For how long has Jehovah had active witnesses among men? (b) In modern times how and when did organizing of Jehovah's witnesses begin?

4. (a) How were others drawn to understand Bible truths and to have part in aiding still others to understand? (b) How widely has the work and the organization of it increased?

As a result other schools or congregations of students were organized throughout the earth. Ever since Jehovah's witnesses have been and now continue to be an international organization. They are to be found in every nation under the sun.

⁵ In 1884 the legal servant body of this international association was incorporated under Pennsylvania law. That non-profit corporation, Watch Tower Bible and Tract Society, and the governing body of Jehovah's witnesses have been inseparably associated ever since. In 1909 the corporate headquarters were transferred from Pittsburgh to New York (Brooklyn) and then an associate charitable corporation was formed and used for carrying on the worldwide publishing work of Jehovah's witnesses. It is a New York corporation now known as Watchtower Bible and Tract Society, Inc. In other lands other associate corporations are used, such as International Bible Students Association in Great Britain and Canada.

THEIR NAME

⁶ Since the beginning of their modern-day organization Jehovah's witnesses have been called various names. Their enemies and uninformed persons have falsely called them a "sect", naming them Russellites, Millennial Dawnites, Rutherfordites, etc. Although for nearly half

5. What is the legal servant body of Jehovah's witnesses, together with some of its history?

6. (a) In modern times what false names have Jehovah's witnesses been called, and by whom? (b) What true name was given to them, by whom, and why?

a century these servants of Almighty God used no distinctive name, referring to themselves as Christians, their friends and other interested persons called them "Bible students" or "international Bible students". In 1931 their representatives from many countries, assembled in convention in America, resolved that they 'desire to be known as and called by the name which the mouth of the Lord God has named, to wit, *Jehovah's witnesses*': "Ye are my witnesses, saith Jehovah." (Isaiah 43:10; 44:8, *A.S.V.*) Thereafter all local congregations or companies of Jehovah's witnesses throughout the earth declared themselves as recognizing this God-given name. (See 1941 *Yearbook of Jehovah's witnesses*, pages 30-35.) True, in recent times men such as C. T. Russell and J. F. Rutherford participated prominently in this world-wide work as Jehovah's witnesses, even as in ancient days Christ Jesus, Paul, Peter, John the Baptist, Moses, Abraham, Noah, Abel and many others participated prominently in the work as Jehovah's witnesses. Yet it is Scripturally and factually manifest that only Almighty God JEHOVAH himself founded and continues to found or ordain His witnesses, and in proof thereof gives them His name.—Jeremiah 15:16.

MANNER OF PREACHING

' The method of teaching and preaching em-

7. (a) How and according to whose example do Jehovah's witnesses preach? (b) Why do Jehovah's witnesses preach in the primitive manner, and in so doing how do they differ from the clergy?

ployed by Jehovah's witnesses is primitive. That is to say, they use the original method of preaching instituted by Jehovah's Great Witness, Christ Jesus. He and his apostles preached publicly and from house to house. (Acts 20: 20) Every true Christian minister of the gospel is commanded to follow in their footsteps and must do likewise. (1 Peter 2: 21; Luke 24: 48; Acts 1: 8; 10: 39-42) Since Jehovah's witnesses take the message to the people, their preaching is distinguishable from that of the religious clergy, who require people to come to them and sit at their feet to be preached to.

⁸ Jehovah's witnesses do not waste time and money by building large church edifices to invite people to such to hear them preach. Experience and statistics prove that not all people can be reached in that manner, because they will not all come to such buildings. In many countries more than half the people do not belong to any religious organization. Millions belonging to churches of the clergy do not attend. Many of those who do not choose to go to the clergy are, however, sufficiently interested in the truth of the Word of Almighty God to willingly receive the message at their homes when brought to them by a minister of the Lord Christ Jesus. Therefore Jehovah's witnesses establish free Bible studies in the people's homes. They go even farther than that by pro-

8. (a) Why do not Jehovah's witnesses build and use costly cathedrals and temples for their preaching? (b) Where else are those served who have no opportunity to receive the message from Jehovah's witnesses at their homes?

viding the people with opportunities to receive the message in public places and streets. There, throughout the world, Jehovah's witnesses stand daily offering the Word of life in printed form to the people as they pass along the streets.—Acts 17:17-22.

⁹ Books and booklets are used by Jehovah's witnesses in their preaching work for the convenience of the people. Such publications contain the truths of the Bible in a permanent form for study by the interested person at his convenience. Today such persons cannot afford to have the minister stay with them hours and days at a time, as was customary centuries ago or in less recent years. Literature used by Jehovah's witnesses is a substitute for the oral sermon or Bible discourse that is available to only the few. The literature is not printed and distributed selfishly for commercial gain or to achieve a large volume of profits. Indeed the literature is offered on a contribution basis. Persons unable to donate toward the work but who are interested may have the literature free or upon such terms as they desire to receive it. (1 Corinthians 9:11-14) Contributions received when the literature is distributed are used to help defray cost of publishing and distributing more like literature. Any deficit is taken care of by Jehovah's witnesses.

9. (a) In their preaching, why, and in place of what, do Jehovah's witnesses use literature? (b) Do Jehovah's witnesses sell printed publications which they distribute, and if not, how is their work carried on?

¹⁰ Each one of Jehovah's witnesses is a minister of the gospel. One who preaches not the gospel in the manner of Christ Jesus is not one of Jehovah's witnesses. Because one claims to be a minister does not, alone, make him a minister. It is his preaching in harmony with God's revealed Word that proves him to be a minister. Jehovah's witnesses are a society of ministers. As a body they are a missionary group. It is a group of evangelists, all being ministers, just as those in the first congregation of apostles and disciples of Christ Jesus were ministers, each and all. (Acts 2:44-47; 5:42) Each active minister has as his congregation a group of people of good-will to whom he ministers at their homes in territory assigned to him. Such minister goes to the people; they do not have to seek him out to learn about God's kingdom.

¹¹ While Jehovah's witnesses of today do not attend any theological seminary or religious universities in preparing for their ministry, neither did Christ Jesus nor his apostles nor any others of Jehovah's witnesses who performed their God-given ministry even in the many centuries before Christ Jesus' days on earth. Today, however, they do receive an adequate and regular course of instruction and training before their ordination as ministers of Jehovah God and Christ Jesus. Each congre-

10. (a) Why is each one of Jehovah's witnesses a minister? (b) Of what sort of group is each of Jehovah's witnesses a part, and whom and where does he serve?

11. (a) How and why are Jehovah's witnesses prepared to work as ministers? (b) Where and out of what textbooks do Jehovah's witnesses receive instruction?

gation or company of Jehovah's witnesses maintains regular classes for instruction of ministers and for students preparing for the ministry. The main textbook is the Bible. Other books and courses of instruction, free of all religious traditions and dogmas, are provided to thoroughly equip the student for the good works of the ministry he expects to enter. Moreover, actual practice in the ministry is provided the student under the direction of a mature minister in order that the training provided will be complete.

¹² Although school classes for ministers and students preparing for the ministry are continuous, considerable time must be spent by the student preparing for the ministry before he becomes equipped to enter the ministry. Some establish their qualifications quicker than others. To acquire the needed knowledge might take many months, or even years, for some; while others may become informed adequately in a few months. The time required depends entirely upon the diligence and ability of the student. In every case the student must show that he has consecrated himself to Jehovah to do His will under leadership of Christ Jesus, and that he is apt to teach and preach. Such prime requirement is essential before the student is recognized and sent forth as a regularly ordained minister of Jehovah's witnesses. —2 Timothy 2: 24, 25.

12. (a) Within what time does one qualify to minister as one of Jehovah's witnesses? (b) Before ministering as one of Jehovah's witnesses what requirements must he meet?

ORDINATION

¹³ Each such minister sent forth is ordained or authorized primarily by Jehovah God. (Isaiah 61:1, 2) Christ Jesus was ordained in like manner simultaneously with his baptism in the Jordan river. (Luke 4:17-19) However, the corporate legal servant body of Jehovah's witnesses issues to each minister credentials. Such show that he is duly authorized to preach and that he has been regularly ordained in accordance with the regulations of the organization, based on the Bible.

¹⁴ The ministry is not confined to adult persons or to the aged. Women as well as men are privileged to engage in the field service on the streets and from house to house. (Joel 2:28, 29; Acts 2:16-18) Youths not only are permitted to preach, but are invited to do so. (Psalm 148:12, 13) All children of Jehovah's witnesses should be brought up in the nurture and admonition of the Lord, being trained for the ministry at a very early age. After being thoroughly schooled, they may enter the ministry, if they so desire, although yet children or youths. Ancient outstanding examples are Samuel, Jeremiah and Timothy, whose faithfulness as Jehovah's witnesses in very early youth is proof of the propriety of children's acting as ministers. (1 Samuel 1:24; 2:11; 3:1; Jeremiah 1:4-7) Paul the apostle declares that he

13. (a) By whom and how are Jehovah's witnesses ordained to preach? (b) What earthly evidence of authority to preach do they have?

14. To whom is the call for ministers and the privilege to preach as Jehovah's witnesses extended?

sent Timothy forth as a minister. (1 Corinthians 4:17) Timothy was instructed by Paul to let none despise his youthfulness.—1 Timothy 4:12.

¹⁵ Although the literature distributed by Jehovah's witnesses costs more to print and distribute than the sum of contributions received, the organization is maintained by voluntary donations of Jehovah's witnesses and people of good-will. The part-time minister contributes to the Society the cost of the literature he distributes, and he receives contributions to help toward defraying the expense of distribution. The full-time minister is provided literature at less than its cost in order that some of the contributions he receives will cover his expense of distribution and also help him to provide necessities to sustain himself. This Scriptural and apostolical practice Paul describes at 1 Corinthians 9:7-14. Additionally, full-time ministers doing special missionary work as Jehovah's witnesses may call upon the Society each month for a nominal expense allowance to sustain them in their special work.

¹⁶ Jehovah's witnesses are not trying to convert the whole world. It is neither their purpose nor obligation to convert every person on earth to Christianity. Indeed they recognize that it is impossible to convert the wicked and ungodly.

15. (a) Where do Jehovah's witnesses get money they use in carrying on their work? (b) While preaching, some full time, others part time, how do Jehovah's witnesses sustain themselves?

16. (a) Are Jehovah's witnesses trying to convert the whole world to Christianity, and, if not, why not? (b) What is the purpose of Jehovah's witnesses in carrying the message to the people?

They seek only to help toward Almighty God those persons who are of good-will and upright in heart, as He counsels. (Psalm 97:11) To set up God's glorious kingdom would be impossible if such were dependent upon conversion of the whole world, for many never would take their stand for Jehovah and His kingdom, regardless of how long and how persistently the gospel might be preached among them. Announcements which Jehovah's witnesses make as to God's kingdom and the way to it are a mere testimony or witness to all the people, the wicked as well as the righteous. Everyone who has a good heart will embrace the message. Scoffers and ungodly ones will reject the testimony as not worthy of credence.

¹⁷ While some object to Jehovah's witnesses' preaching on Sunday, the customary day of rest in "Christendom", they nevertheless continue to preach on that day, even as Jesus and His apostles and disciples did on the Jewish sabbath day. It is a most desirable day to do missionary work from house to house, because more people are to be found at home, and, as Jesus said, it is lawful to do good on the sabbath or rest day. (Luke 6:6-9) Since the clergy make use of the day to preach from their pulpits, Jehovah's witnesses properly employ the same day to preach from door to door. That they receive contributions from some to whom

17. (a) Why do Jehovah's witnesses preach from house to house on Sunday? (b) How is it proved that such Sunday activity of Jehovah's witnesses is not a violation of laws against peddling and selling on Sunday?

they provide literature does not make their work commercial selling or peddling any more than does the clergyman's taking up a collection at Sunday church service. Therefore laws prohibiting selling on the Sabbath or Sunday do not apply to Sunday preaching activity of Jehovah's witnesses.

¹⁸ Often it is falsely stated that Jehovah's witnesses are against Catholics, Protestants, Jews, etc. Jehovah's witnesses are not against any person because he happens to be a Catholic, a Protestant, or a Jew. They are not against any other persons because of their religion. All people of good-will toward Almighty God Jehovah are loved by Jehovah's witnesses, regardless of race, creed, or nationality. Their love they show impartially by offering from door to door the truthful message concerning the way to everlasting life under God's kingdom. The apostle declares that this is the way to provoke others to love. (Hebrews 10: 24, 25) On the other hand, false principles of all religions are attacked by Jehovah's witnesses, who expose such harmful theories and traditions of men to the truth of God's Word, the Bible. But they do not attack the innocent people of good-will who have been blinded or imprisoned by reason of relying upon false doctrines of any religion. Persons of good-will show their appreciation of the love extended from Jehovah's witnesses by studying

18. (a) Do Jehovah's witnesses attack Catholics and other religious persons because of conflicting beliefs, and, if not, what is the attitude of Jehovah's witnesses toward such persons? (b) How do Jehovah's witnesses deal with false theories and practices of all religions, and with what result?

the Bible with such witnesses. Exposing of religious errors and revealing of Bible truths does not disturb the honest person desiring to serve God.

¹⁹ While Jehovah's witnesses do not keep a membership roll as religious organizations do, yet a record is kept of the preaching activity of all of Jehovah's witnesses. Every one makes a regular report of his preaching activity, and the organization keeps a record of the work done by each of its ministers. Moreover, there is no man-made organization that one can join when he becomes one of Jehovah's witnesses. Jehovah God draws His servants together to himself. (John 6:44) When any such drawn one becomes associated with God's servants in the earth then the Society recognizes such new servant. It authorizes him to preach in territory duly assigned to him. One's presence with Jehovah's witnesses is shown by his work as a minister. He who does not actively preach as one of Jehovah's witnesses is not *with* the organization. As long as one actively preaches with the organization he is recognized as being with it.

HOPES AND PROSPECTS

²⁰ Not all of Jehovah's witnesses expect to go to heaven. Indeed, only a small proportion, a

19. (a) Do Jehovah's witnesses enroll members as do religious organizations, and what record do they keep? (b) Is it possible to join an earthly organization under control of Jehovah's witnesses, and how does one identify himself as one and with others of Jehovah's witnesses?

20. (a) Do all of Jehovah's witnesses expect to go to heaven, and what future service assignment do those not going to heaven expect to receive from Almighty God? (b) Who are Jonadabs? and are they Jehovah's witnesses, and why?

"little flock", of them do. (Luke 12:32) Almighty God, who sets all members in his organization as is pleasing to him, has limited to 144,000 the number of the "body of Christ", whose members will reign with Christ Jesus in God's heavenly kingdom. Only a small remnant, sufficient to complete the fullness of that body, now remain on earth. An unnumbered multitude of faithful persons now working as Jehovah's witnesses are sometimes called his "other sheep", or "Jonadabs", because they were foreshadowed by Jonadab, companion of King Jehu. (John 10:16; 2 Kings 10:15-28; Jeremiah 35:8, 18, 19) They do not expect to go to heaven. They have been promised life everlasting upon earth, including the privilege of subduing, beautifying and populating the earth, if they, as Jehovah's witnesses, prove their faithfulness to him before his battle at Armageddon. Jonadabs are Jehovah's witnesses, even though they are not of the remnant of the "body of Christ", just as faithful men and women were His witnesses before the "body of Christ" began to be made up by Almighty God with Christ Jesus as its Head. (Hebrews, chapter 11; and 12:1) Inasmuch as every person consecrated to do the will of Almighty God as a follower of Christ Jesus, and who acts as a witness of Jehovah, can properly be called one of Jehovah's witnesses, it follows that his "other sheep" or Jonadabs, too, are Jehovah's witnesses.

²¹ He who associates with Jehovah's witnesses or who becomes one of Jehovah's witnesses can not and does not expect to receive any selfish benefit. He does not privately profit according to worldly standards of finance or social prestige upon becoming one of Jehovah's witnesses. Indeed, he must divorce himself from all such standards and worldly ambitions in order to become one of Jehovah's witnesses and to grow in favor with Almighty God. (John 15: 18-21) But because one of Jehovah's witnesses gains no worldly or temporal advantage does not mean that he personally receives no benefits upon becoming one of Jehovah's witnesses.

²² While from a material standpoint God promises to His faithful servant only his daily bread, or bare necessities of life, many spiritual blessings are his portion even before God's kingdom wholly displaces this world's commercial organization. Among such blessings the foremost is the high privilege of being an ambassador for Almighty God and for his everlasting Theocratic government and advertising its righteousness among all people. Other benefits are the joys of 'hunting' for the Lord's lost sheep and 'fishing' for his men of good-will; bringing such persons up in the nurture and admonition of the Lord until they have reached the full stature of a witness of Jehovah; also,

21. What material advantages does one not expect upon becoming one of Jehovah's witnesses?

22, 23. (a) To what extent, before Armageddon, is material provision promised and given by Almighty God to one who covenants to serve Him? (b) What are some satisfactions and benefits shared by one who faithfully serves Jehovah?

the mental satisfaction of being free from the fears, pleasures and burdens of the present evil world that Almighty God will destroy at Armageddon; also the knowledge that one is following the pathway of truthfulness and righteousness which leads to everlasting life. Moreover, he will have the satisfaction of seeing the dead arise under the kingdom of God. By the power of Almighty God in the hand of Christ Jesus the dead who did not die in wickedness will be resurrected, upon earth, and given a chance to prove their faithfulness to Jehovah in His kingdom, following Armageddon.

²⁸ Finally, and above all other benefits, is the satisfaction of seeing his heavenly Father's name and law vindicated by the everlasting destruction of Satan's world of wickedness with all its supporters. This will be followed by the unchallenged assumption of full authority and sovereignty in all the earth by Jehovah through His King and Son, Christ Jesus. This will forever guarantee free and full worship of Jehovah throughout the earth for all His faithful witnesses and servants.

CHAPTER XVIII

SALUTES AND POLITICS

IN THIS postwar era support of all peoples will be drawn by the various worldly governments to the United Nations organization. Their efforts thus to unify the peoples will cause the issue of politics, political obligations and political saluting ceremonies of the nations to rise to a higher level of importance and interest. All people, as usual, will be requested by the rulers to participate in such activities. They will give no consideration to the exemption from such obligations usually granted to ambassadors and ministers domiciled in such nations. (Revelation 13:15-17) The refusal of conscientious persons to participate in the political, commercial and religious activities will require them to answer a number of interesting questions. Let us here anticipate some of these questions and put them up to the Bible to answer, to get an expression of God's will on these vital matters.

² A minister is one who performs services in any office. An ambassador is a minister of high rank, and almost always in modern times is a resident agent of a foreign government. Both

1. Whose co-operation will worldly governments expect and require during the postwar period, and why, and with what result?

2. (a) Who are ministers and ambassadors? (b) Why and for whom are Jehovah's witnesses ambassadors and ministers?

minister and ambassador serve their sovereign in an alien land. Jehovah's witnesses of today are ministers and ambassadors of the kingdom of Almighty God, His Theocratic government under Christ Jesus. The Scriptures clearly show that a follower of Christ Jesus is a witness of Jehovah and as such he is a minister or ambassador of God's kingdom. (2 Corinthians 5:20; Ephesians 6:20. Compare Jeremiah 49:14 and Obadiah 1.) Since Jehovah's government, standing forever, is the greatest of all governments, it follows that his ministers or ambassadors should have the same rights and exemptions as the ministers of this world have.

^a An ambassador of a foreign power is by the laws of this world exempt from payment of tax and the giving of allegiance to the government of the land where he is domiciled. He is relieved of rendering political obligations of any sort. The nation wherein he resides is without authority to impose any regulation that burdens or abridges the performance of his duty as such. Moreover, for like reasons, ministers of religion are exempt from burdens of government that are ordinarily imposed on all the people. The reasons for these exemptions is that benefits and advantages flow to the people and to the government from such ministers' activities, which relieve the government of certain work and responsibility. The influence up-

3. (a) Ambassadors and ministers are generally exempted from what? and why? (b) Are Jehovah's witnesses entitled to claim such exemption, and if so, why?

on the people from preaching is said to contribute to welfare and morals. It is also said to be good and great enough to justify such exemptions. Jehovah's witnesses, preaching the only message of real hope for the people, are entitled to claim these exemptions granted to all ministers of religion.

⁴ The time, energy and life of the witness of Jehovah are dedicated exclusively to the service of Almighty God. He has entered into a covenant or contract with Almighty God to perform faithfully his God-given preaching activity as long as he lives, and never to turn away therefrom. His turning aside from that assigned duty, to engage in serving another master, to perform other work assigned by the civil state, or his refraining from preaching because of compliance with arbitrary commands to stop, is in the eyes of Jehovah covenant-breaking. God has declared that covenant-breakers are worthy of death. (Romans 1:31, 32; Acts 3:23) Since no man can excuse a minister of the gospel for unfaithfulness in performing his covenant obligations to Jehovah, no man can rightly require such minister to break such covenant with Jehovah. The liberal exemption granted to ministers by liberal governments avoids such predicament.

4. (a) To whom and what are the time, energy and life of Jehovah's witnesses devoted, and why? (b) Abandoning their covenant by Jehovah's witnesses results in what, and why can no man force them to abandon it?

* Inasmuch as Jehovah has chosen his witnesses out of the world to be ambassadors to the peoples of earth in behalf of his kingdom, they are not a part of the world. Since their allegiance is to Almighty God and his kingdom they do not participate in local, national or international elections or politics. From such they are exempt by the law of Almighty God, who commands them to remain unspotted from the world. (James 1:27) Like Christ Jesus and his apostles, who set the example to follow, they are in the world but are not a part of it. (John 17:16, 17; 15:17-19) Another reason why they abstain from the world is that the Devil is the invisible ruler thereof, and they know that to be a friend of the world is to incur the enmity of Almighty God.—2 Corinthians 4:4; 1 John 5:19; James 4:4.

EXEMPTION

* The preaching activity of Jehovah's witnesses as ministers entitles them to claim exemption from performing military training and service in the armed forces of the nations wherein they dwell. The exempt status of Jehovah's witnesses also relieves them of the performance of governmental work required of conscientious objectors to both combatant and noncombatant military service, because Jehovah's witnesses are ministers of the gospel and

5. (a) Can Jehovah's witnesses take part in worldly politics, and why? (b) How and by whom was the example set for Jehovah's witnesses to follow in this respect?

6. (a) What activity of Jehovah's witnesses entitles them to claim the legal exemption from military service? (b) What reasons do Jehovah's witnesses give for claiming the exempt status?

are not religious, political or academic pacifists. They claim neutrality and the rights of neutrals because of their status as ambassadors of the kingdom of Almighty God. This is exactly the same position taken by Christ Jesus and his apostles. (John 18: 36) Additionally, that position was assumed at Rome by early Christians, who were thrown to the lions by the authoritarian rulers.

¹ The perfect and supreme law of Almighty God has always provided for exemption of His ministers from performance of extraordinary services to the civil state. Indeed, in the first conscription act of the Israelite nation, whereby its manpower was conscripted for war, a provision was included to exempt priests and Levites who actively performed their ministerial duties. Obedience of the Israelites to all features of that conscription law was proper because theirs was a Theocratic government and the conscription was at the command of God. (Numbers 1: 47-54; 2: 33; 26: 62) Following this precedent, enlightened nations, claiming to be Christian, have for centuries exempted ministers from military duty. Today one of the leading members of the United Nations organization, namely the United States of America, has declared Jehovah's witnesses to be a recognized religious organization and that its min-

7. (a) By whom and what was the exemption from training and service for civic duty first provided for God's ministers? (b) Following that precedent, what have enlightened nations of modern times done?

isters are exempt from training and service in the armed forces.

⁸ For another reason each minister of Almighty God as a follower of Christ Jesus claims his exemption from military training and service: He is in the army of Christ Jesus, serving as a soldier of Jehovah's appointed Commander, Christ Jesus. (2 Timothy 2: 3, 4) Inasmuch as the war weapons of the soldier of Christ Jesus are not carnal, he is not authorized by his Commander to engage in carnal warfare of this world. (2 Corinthians 10: 3, 4; Ephesians 6: 11-18) Furthermore, being enlisted in the army of Christ Jesus, he cannot desert the forces of Jehovah to assume the obligations of a soldier in any army of this world without being guilty of desertion and suffering the punishment meted out to deserters by Almighty God.

⁹ The fact that some administrative board arbitrarily and capriciously refuses the exemption claimed by Jehovah's witnesses in no way proves that the minister actually preaching in truth and in fact is not a minister. His actual ministerial status is not dissolved or nullified by such arbitrary administrative denial of claimed exemption. In such case the misinformed or prejudiced board members, by imposing their ill-conceived private opinion as justifying such refusal, violate the law. They

8. What other reasons support the stand of an active witness of Jehovah in his claim for exemption from military service?

9. How have the true claims of some of Jehovah's witnesses been treated, and with what result?

are the ones that do the wrong rather than the minister who persists in claiming his exemption allowed by the law of the land and the law of Almighty God. Even the judicial courts before which the action of arbitrary boards has been brought for review have declared that Jehovah's witnesses are entitled to the same treatment and consideration that the popular orthodox clergy receive, in order to preserve equal justice under law.

¹⁰ Those classified as ministers of religion, both the orthodox clergy and Jehovah's witnesses, being exempted from doing military service, in no way helped (by carrying arms) to win the last war. However, peoples of all nations were served and greatly comforted by the preaching work Jehovah's witnesses did during the war. No truthful person can prove they did not do as much for the benefit of the people as did the orthodox clergy. From the standpoint of the Bible, Jehovah's witnesses did and continue to do more to comfort the spiritually sick, to aid those bereaved by death of their loved ones, and to relieve mental suffering of the wounded. That they did and do by carrying the comforting message of the kingdom of Almighty God to every house in all the nations. By this type of beneficent activity the good courage, the faith and the hope of millions, whether attending to hear a clergyman at church or not, were and are sustained. Thus the people were helped

10. (a) How did Jehovah's witnesses help the people during war-time, and with what result? (b) How does activity of Jehovah's witnesses in this respect compare with that of the clergy?

more from the work of Jehovah's witnesses during the late war than from the work of the religious clergy.

REFUSAL TO IDOLIZE

¹¹ Following the Nazis' rise to power in the German Reich, as a part of their scheme to regiment the people, the political ceremony of saluting the swastika flag and heiling Hitler was imposed upon all inhabitants of that land. Jehovah's witnesses, for reasons both Scriptural and legal, refused to salute that flag or to heil Hitler. Consequently they were persecuted. Children were torn from parents. Men were imprisoned in concentration camps, as were also faithful women. Some were killed because of their faithfulness to Jehovah God in refusing to engage in such patriotic ceremonies. These facts are well known to all properly informed persons. Where the Nazi and Fascist scourge prevailed, in a great part of the earth the like fiendish practices and results followed. While the Nazi and Fascist prospered in their plans for world domination a similar patriotic move, as a supposed counter-measure to the Nazi-Fascist conspiracy, was launched in democratic lands. Persecution of faithful Christians, Jehovah's witnesses, in those lands, particularly in the United States of America, reached a height almost equal to that in Axis-dominated areas. In the United States those who refused

11. (a) What patriotic ceremony originated in totalitarian countries, and how were Jehovah's witnesses in those lands affected thereby? (b) What happened along the same line in democratic countries, and with what result to Jehovah's witnesses?

to salute the flag were beaten by mobs that were unrestrained in their violence. Children were taken away from parents. Thousands of children were denied the right to receive an education in the public schools because of their refusal to salute the flag of the nation. All this reached a climax of persecution when the Supreme Court of the United States, June 3, 1940, declared that the compulsory flag salute was legal, not unconstitutional. Three years later, on June 14, 1943, the Supreme Court reversed its decision in favor of freedom of worship.

¹² Jehovah's witnesses do not salute the flag of any nation. History has shown that not only did they refuse to salute the flag of the United States and of other democratic nations, but also they refused to salute the Fascist flag, the German flag and the Japanese flag. Their position world-wide on this issue is a Scriptural one. Refusal to salute is based on the prohibitory laws of Almighty God expressed at 1 Corinthians 10: 14, and elsewhere throughout the Greek Christian Scriptures as well as the Hebrew Scriptures. In chapter 20 of Exodus it is written: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou

12. (a) Do Jehovah's witnesses salute the flag of any nation? and why? (b) In ancient time what happened to the Israelites who violated commandments of Almighty God?

shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing lovingkindness unto thousands of them that love me and keep my commandments." (Exodus 20:2-6, *A.S.V.*) Because of their willful violation of this commandment in turning to worship an idol, image, or symbol, Jehovah punished the Israelite nation and its people, all of whom were in a covenant with Jehovah to remain faithful to him.—Exodus 32:1-8, 30-35.

¹³ Any national flag is a symbol or image of the sovereign power of that nation. Many national flags bear likenesses of things in heaven, such as stars, sun, etc.; others bear likenesses of things of earth or of its waters, such as eagle, lion, serpent, fish, etc. All such likenesses are embraced by Exodus 20:2-6. The flag of each nation is commonly regarded by that nation and the people giving allegiance to it as being sacred. (*The Encyclopedia Americana*, Volume 11, page 316) Regardless of whether all look upon the flag salute ceremony as religious or sacred, it is nevertheless a political ceremony whereby the symbol, the flag, is bowed down to or saluted.

¹⁴ The giving of the salute to the flag of any nation is an act that ascribes salvation to the

13. (a) Of what are national flags symbols? (b) What is the attitude of the people toward the flag of a nation, and what kind of ceremony proves this?

14. (a) What does giving of the salute imply? (b) Why can one of Jehovah's witnesses not ascribe salvation to any national flag?

flag and to the nation for which it stands. The saluter impliedly declares through the salute that his salvation comes from the thing for which the flag stands, namely, the nation represented by the flag. A true ambassador of Christ Jesus and minister of Jehovah has for all time sworn his unbreakable allegiance to Almighty God, Jehovah, by consecration and covenant, and he cannot ascribe salvation to any other sovereign or a worldly power. His salvation or deliverance from evils and foes, seen and unseen, is from the ever-living Supreme Sovereign, Jehovah, and His Son, Christ Jesus. (Psalms 3:8; 20:5-7) Therefore no witness of Jehovah, who ascribes salvation only to Him, may salute any flag of any nation without a violation of Jehovah's commandment against idolatry as stated in His Word.—1 John 5:21.

¹⁵ Refusal by Jehovah's witnesses to salute flags is not the result of private misinterpretation of the Scriptures. Moreover, it is not a warping of the commandment of Almighty God. The conclusion reached by them is one that has been dictated by Jehovah God, who reveals the meaning of his commandments to all people in a covenant with him. Also, this conclusion is supported by the recorded cases in the Bible where other faithful servants of Jehovah refused to bow down to or salute images or symbols, whether man-made things or men. Almighty God's expressing approval of the course

15. Is refusal by Jehovah's witnesses to salute the flag a result of private interpretation, warping of the Scriptures? and why?

taken by such faithful servants provides Jehovah's witnesses of today with precedents to follow, which prove that their conclusion is correct.

¹⁶ Ancient Persia's absolute ruler by decree required every person in the realm to bow down to his prime minister, Haman. Haman was a representative or image of the Amalekite persecutors of Israel, which Amalekites Jehovah God had condemned to be exterminated. Mordecai, a faithful Jew keeping covenant with Jehovah, refused to bow down as commanded. For this preparations were made to hang him and liquidate all the Jews. Because of his faithfulness together with Esther, Jehovah God saved him and the Jews from destruction. (Esther, chapters 3, 4 and 5) Earlier, before the Persian empire dominated the world, Babylon's dictatorial emperor made an image. He caused it to be set up and issued a decree that at a given signal all persons in the empire should bow down to that image of the political state. Three faithful Hebrew witnesses of Jehovah refused to comply with the order of the ruler. He cast them into the fiery furnace, made seven times as hot as usual. For their firm refusal to disobey Him, Almighty God JEHOVAH delivered them from the fiery furnace, unsinged. (Daniel, chapter 3) Thereby the Most High God plainly showed that one in a covenant with him cannot

16. (a) What are two outstanding cases in the Bible that support the conclusion reached by Jehovah's witnesses as to saluting? (b) By those cases what principle of action has Jehovah shown to his witnesses? and why does the same principle apply to Jehovah's witnesses today?

salute the flag of any nation. Those experiences of those faithful men were not recorded for an idle purpose. The inspired writer points out that they "happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come". —1 Corinthians 10:11, *A.S.V.*

¹⁷ Although not one of Jehovah's witnesses salutes the flag of any nation, he does respect the good principles represented by the flag of the nation wherein he dwells. Such respect he shows by not casting reproach upon it through misconduct. Additionally, he shows respect for both the flag and the nation for which it stands by willingly obeying all valid laws of the land that do not conflict with the law of Almighty God. He complies with all such good laws because it is right and proper to do so as a God-fearing follower of his Master, Christ Jesus. Not because the law includes penalties for those who infringe it do Jehovah's witnesses obey the law. Courts of the liberal and enlightened governments of many lands have declared that it is not an illegal act or showing disrespect of the flag for Jehovah's witnesses to refuse to salute the flag.

¹⁸ Jehovah's witnesses are not against those who salute or desire to salute the flag of any na-

17. (a) Do Jehovah's witnesses respect the flag of the nation where they reside, and why and how do they prove this? (b) Why do Jehovah's witnesses comply with all righteous laws of any nation?

18. (a) Why are Jehovah's witnesses not against any other person's desire to salute a flag or to serve in the armed forces? (b) Are Jehovah's witnesses trying to convert the world to their own position on flag saluting and the bearing of arms? and what are their purposes in preaching?

tion. Furthermore, they are not against nor do they oppose the desire of any person to serve in the armed forces of any nation. Also, Jehovah's witnesses do not oppose the efforts of any nation to raise an army by conscripting its manpower. If a person desires to salute a flag or to enter the armed forces of any nation, it is his right to do so, and Jehovah's witnesses regard it as wrong *for them* to oppose the efforts of such person or to condemn such person. They do not attempt to convert the world to a refusal to salute flags or to decline to bear arms. They merely keep their neutrality and their covenant obligations as ambassadors for God's kingdom, and they declare their reasons for refusing to break their allegiance to Almighty God Jehovah. Persons not in a covenant to obey Jehovah, and who do not desire to be Jehovah's witnesses, are not persuaded to take such stand. Even each one of Jehovah's witnesses must decide for himself what stand he will take on such issues, as he will not be interfered with or coerced by any other witness.

NOT SUBVERSIVE

¹⁹ Jehovah's witnesses are not subversive and do not engage in subversive activities within the nations where they dwell. They are not seditionists because they act within such nations as ambassadors for God's kingdom. All

19. (a) How can it be proved that Jehovah's witnesses do not engage in subversive activities and are not seditious? (b) In what respect do activities of Jehovah's witnesses compare with those of an ambassador sent to one worldly nation by another?

enlightened nations guarantee freedom to worship Almighty God, which worship requires that the true servant of Jehovah be a minister of His government. People of all Christian nations have been taught to pray for the coming of God's kingdom to earth. Therefore those who, as ministers, advertise the answer of Almighty God to that prayer as being now near are not against the government of the nation wherein such preaching is done. As activities of the worldly ambassadors of foreign governments do not work against the interests of the countries wherein they each, respectively, dwell, so also the works of Jehovah's witnesses are not against the government of any land where they reside.

²⁰ Because Jehovah's witnesses announce the judgment of Jehovah God to destroy all evil governments of this world and to establish his everlasting kingdom of righteousness, it does not mean that Jehovah's witnesses will have a part in executing the judgment of destruction and the establishment of that new permanent government. They will not have a part in either. They act only as messengers of Jehovah, heralding world-wide his promised kingdom. By him they are not authorized to act as executioners. Only His Chief Officer, Christ Jesus, acting under Jehovah's direction, will do the act of destroying. (Ezekiel 9:1-7; Revelation 17:14)

20. (a) Whom do Jehovah's witnesses themselves expect to destroy present evil governments and to set up the kingdom of Jehovah God? (b) Who will be the visible rulers and princes of that Theocratic government?

For any of Jehovah's witnesses to attempt to take part in the destruction of a government by use of force or other unlawful violence is contrary to the law of Almighty God. Moreover, the everlasting kingdom of Jehovah will not be set up on this earth by Jehovah's witnesses. They will perform no overt act in the erecting of such government. Jehovah has already set it up in the heavens by Christ Jesus, its King. (Isaiah 9:6, 7; Daniel 2:44; Psalm 2) Visible officers of that invisible government shall be only the faithful prophets, judges and witnesses mentioned in the Word of Jehovah. (Hebrews, chapter 11; Luke 13:28-30) They all died before the death and resurrection of Christ Jesus. These having proved their integrity and faithfulness to Jehovah, he purposes to give them an early and better resurrection to assume their administrative duties under the King Christ Jesus as his children. (Psalm 45:16) They shall be earth's princes, ruling in judgment and righteousness.—Isaiah 32:1.

²¹ Religious enemies who falsely accuse Jehovah's witnesses of being against this world's governments because of their stand as ambassadors contend that Jehovah's witnesses should comply with every command of the rulers of this world. Such religionists insist that those rulers are the "higher powers" mentioned in the Bible and to which all should submit themselves.

21. (a) What contention do opponents of Jehovah's witnesses make about their complying with all commandments of worldly rulers?
(b) Who are the "higher powers" to whom Jehovah's witnesses submit themselves? and why?

The "higher powers" mentioned at Romans 13:1-5 are the principal ruling factors of Almighty God's congregation, or the invisible governing body of the Kingdom of God. The apostle's mention of the higher powers he did not intend to be applied to rulers of this evil world run by Satan who are visible to human eyes. The "higher powers" mentioned by the apostle are Jehovah God and Christ Jesus, and Christ Jesus is Jehovah's great Minister.

²² Many who importune them to break their covenant with Jehovah God contend that Jehovah's witnesses must comply with all commands of the officials of governments of this world because Jesus declared: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." (Mark 12:17, *A.S.V.*; compare Matthew 22:21) Enemies of Jehovah's witnesses perversely and privately interpret that saying of Jesus for their own purpose, aiming to have Jehovah's witnesses render unto "Caesar" the things that are God's. Jehovah's witnesses, like Christ Jesus, refuse to render unto "Caesar" the things that are God's. Even Pilate could find no fault with Jesus because of his claiming to be a King and refusing to give allegiance to Caesar. (Luke 23:2-4) No fault can properly be found with Jehovah's witnesses, followers of Christ Jesus, who render like allegiance to God. They rightly say: "We must obey God rather than men."—Acts 5:29, *A.S.V.*

22. What interpretation do worldly rulers place upon Jesus' words recorded at Mark 12:17? and how does that interpretation compare with the apostolic practice of Jehovah's witnesses?

CHAPTER XIX

“THE END OF THE WORLD”

WHAT once appeared fantastic is now a grim possibility. Thus in 1945 the people viewed the Scriptural warning of an end to the world, after the second atomic bomb burst over Japan. The appalling loss of property and life caused deep concern to earth's inhabitants lest man had at last stumbled on something he might not be able to control and the end of the human race might result. This is but one of the many happenings from and after A.D. 1914 which has caused sincere, God-fearing people to wonder if we are not living in the “last days” before the destruction of the world. For the answer it will be necessary to turn to God's Word and there search the prophecies relating to such a time and see if the events of today fit.

* Questions concerning the end of the world first arose in the minds of Jesus' apostles, who asked him: “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matthew 24: 3; Mark 13: 4; Luke 21: 7) In answer Jesus foretold many signs that would mark the time of his

1. What important question has arisen in recent years? and where may the answer be found?

2. Who first asked a similar question, and how did Jesus answer it?

coming and the setting up of the kingdom. The end of the "Gentile times" was the time for these to begin appearing.

³ "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke 21:24) The "times of the Gentiles" indicated a period in which there would be no representative government of Jehovah upon the earth, such as was, for example, the nation of Israel, but the Gentile nations would dominate the world. Those "times" must have been running in Jesus' day, for that very condition existed. Was not Jerusalem then in bondage to Rome, and, before that, to Greece, Persia, and Babylon? Yes. When did the Gentile times begin, and for how long a period would they extend?

⁴ Contrary to common belief, Jehovah has not reigned over the whole earth since man's rebellion in Eden. The Divine Record reveals that later only one nation had God's guidance and provisions, the nation of Israel, which Jehovah used to form a prophetic moving picture of the government that one day will exercise dominion over all the earth, the Kingdom. Through unfaithfulness Israel lost her sovereignty and was carried into captivity to Babylon, in the year 607 B.C. Thus ended a local Theocratic rule in the earth.

3. (a) What prophecy shows the end of the world will follow a specific time interval? (b) Define "Gentile times".

4. Where was Theocratic rule exercised, and when did it end?

^b Soon after the Babylonian captivity began Jehovah caused a prophecy to be dreamed and also to be enacted concerning the Gentile times and the restoration of Jehovah's Theocracy. The prophetic dream disclosed a great tree which grew from the earth and reached unto heaven and furnished life and shelter to all creatures. According to the account a holy one from heaven commanded: "Hew down the tree, . . . nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, . . . and let seven times pass over him." (Daniel 4:10-17) Within one year this prophecy began its miniature fulfillment on the dreamer Nebuchadnezzar, who in a fit of boasting was deprived of his sanity and throne, and browsed about like a beast of the field. At the end of seven years he was reinstated. In this Jehovah used the king of Babylon to picture a yet greater fulfillment of the prophecy, namely, the cutting down of Satan as righteous overlord of the earth and the restoration of Theocratic rule.—See Chapter 18 of *"The Truth Shall Make You Free"*.

^c "Seven times" were seven literal years in the case of Nebuchadnezzar, deprived of his throne. The seven years were equal to 84 months, or, Scripturally allowing 30 days for each month, 2,520 days. At Revelation 12: 6, 14, 1,260 days are mentioned and described as a

5. (a) What prophecy did Jehovah record foretelling the Gentile times and the restoration of Theocratic rule? (b) What two fulfillments were there to the prophecy?

6. How are the "seven times" reckoned, and when do they end?

"time, and times, and half a time", or $3\frac{1}{2}$ times. "Seven times" would be twice 1,260, or 2,520, days. Ezekiel, a faithful prophet of Jehovah, wrote: "I have appointed thee each day for a year." (Ezekiel 4: 6) If this rule is applied, the 2,520 days become 2,520 years. Therefore, since God's typical kingdom with its capital at Jerusalem ceased to exist in the fall of 607 B.C., then, by counting the Gentile times from that date, the 2,520 years extend to the fall of A.D. 1914.

END OF THE "TIMES OF THE GENTILES"

' Expiration of the Gentile times marks the time for the release of the symbolic banded tree stump. This, of course, could not mean the returning of Satan to power as man's rightful overlord, for he has continued for the past six thousand years as the "god of this world". Nor does it mean he would again be in favor with God and be placed in charge of righteous man in the New World. The Devil has been sentenced to death, and the sentence will be carried out. Neither could the return of the natural Jews to Palestine, which followed World War I, indicate the kingdom had been restored to fleshly Israel, for such Jewish movement was political and social without a thought for God's kingdom. No, neither Satan's restoration to God's organization nor the Jews' repatriation was meant by loosing of the "bands" about the

7. What things are not meant by the removing of the "bands" about the prophetic stump? but what did result therefrom?

prophetic tree stump, but the time for reinstating Jehovah's Theocracy was meant. Therefore what did result was a new sprout, namely, the Kingdom under Christ Jesus. It is a new Theocratic government toward our earth, the "new Jerusalem, coming down from God out of heaven."—Revelation 21:2.

⁸ When Jesus was on earth it was not his Father's due time to set up the Kingdom; although Jesus did qualify as King. After death on the tree and his resurrection from the dead Jesus was exalted to heaven, there to await the ending of the Gentile times before ascending his throne. Then in 1914, at the end of the period of waiting, the prophecy became due: "Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies." (Psalm 110: 1, 2, *A.S.V.*) Such action marked the beginning of the end for the old world and the birth of the new Theocratic government toward our earth. No longer would Satan's world operate unhindered, for the "times of the Gentiles" had run out. In the last book of the Bible Christ Jesus described these developments as the appearance of two great signs in heaven and the birth and enthronement of the "man child". War in heaven followed, with God's organization and Satan's in violent combat. With what result? The thorough cleansing of heaven of the Devil and his demon hordes by their banishment to the earth. (Revelation,

8. How does Revelation 12 describe the events in heaven at the end of the Gentile times? and what did these mean for Satan's world?

chapter 12) Of course, these spiritual things were unseen by man; but he has been greatly affected by them.

⁹ The direct result of the conflict in heaven was another sign that the world had ended, the first visible sign: "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matthew 24:7) Satan, furious at the successful birth of The Theocratic Government, determined to destroy all peoples ere they learned of the newly established Kingdom. This was the reason for plunging the nations into the war of 1914-1918. It was the first time in history that so great a conflict had taken place. Before its end thirty nations were involved, with war being waged in all corners of the earth. Of a truth, the "nations were angry" (Revelation 11:18); and they fought, not for the righteous cause of Jehovah's kingdom and against Satan, but for selfish world domination. It is conclusive proof that the Gentile times have ended, the Devil's rule has been interrupted, and the enthronement of Christ Jesus has taken place.

¹⁰ Woe and misery do not end with cessation of hostilities. Following World War I famine stalked the earth, and Europe in particular. So much so was this that it was necessary to organize relief measures for stricken areas. Pestilence, too, took its toll. From the "Spanish flu"

9. What was the first visible sign, and how did it prove the end of the "times of the Gentiles"?

10. What other signs go to make up the "beginning of sorrows"?

alone twenty million died in a few months, in spite of modern medical science, this being a far greater loss of life than caused by the four years of war. Also, since 1914 there have been reported more seismic disturbances than ever before in history, some causing great destruction to both property and life, as, for example, the 1923 earthquake in Japan, which brought death to 99,331 persons. Yet Jesus said: "All these are the beginning of sorrows."—Matthew 24: 8.

¹¹ How truly has the history of the past half century borne that out! The world had not recovered from World War I when, in 1939, the nations were again enmeshed in war. This time there were the same sides and the same issue, world domination; but, measured by combatants and equipment, the expenditure of monies and the world-wide effect, the loss of life and property, World War II far outstripped its predecessor. Pestilence, famine and revolution followed in its wake, exacting a further toll in human lives, misery and suffering. Certainly the world writhes in pain under the oppressive influence of its invisible demon overlord, Satan.

KINGDOM PUBLICITY

¹² The birth of the kingdom has been given wide publicity. As far back as 1884, under the Lord's direction, Jehovah's witnesses pro-

11. What events since World War I prove the "sorrows" have continued?

12. To what important sign did Jesus refer at Matthew 24: 14? and to what extent has this been carried out?

claimed, among other Bible truths, the importance of 1914. After a period of interruption of their proclamation during World War I these servants of Jehovah were regathered and reorganized and commissioned to perform a still greater work. (Matthew 24:31) This time it was to announce, "The Kingdom is at hand," in fulfillment of Jesus' sign: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14) So faithfully has this been done by Jehovah's witnesses that since the close of World War I down to this publication nearly a half *billion* books and booklets on this subject, besides magazines, free tracts, and public lectures, have reached the people, in 88 languages. And now in the postwar era this work continues to expand to reach all peoples, nations and tongues.

¹³ Satan and his religious subjects would like to put an end to the gospel preaching. However, this they cannot do, as the message is of Jehovah; but they do slander and persecute. Jesus knowingly stated: "If they have persecuted me, they will also persecute you." (John 15:20) Such treatment of true Christians has reached a climax in these "last days". (Matthew 24:9) World War I was occasion for much persecution, but with the advent of the total state the opposition to the Kingdom has multiplied. As victims of Nazi-Fascist-Vatican aggression, Je-

13. How have the religionists and others reacted to the message?

hovah's witnesses suffered indescribable torture through twelve long years of Nazi domination. Many sealed their testimony with their life-blood. Persecution was not restricted to Nazi-Fascist-occupied Europe but was felt throughout the world; as in Japan, Australia and Canada, and even America, which witnessed hundreds of cases of mob violence. All such only because Jehovah's witnesses announced God's kingdom.

¹⁴ Jesus gave another sign: "And upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21: 25, 26) To many the future seems without hope. "We have reached the crossroads and no one knows the way out," so wrote a noted modern historian. Fear and uncertainty grip the world. To alleviate this condition the nations have now turned to international collaboration schemes as a means of peace and security.

"ABOMINATION OF DESOLATION"

¹⁵ Without heeding Jesus' warning the leaders of this old world plunge ahead in the formation of a world super-government. Little do they suspect they are taking part in that which is an abomination bringing on desolation and

14. What postwar condition was foretold for the nations of today? and what course are they induced to take?

15. (a) What did Jesus say about the "abomination of desolation"? and why is it labeled thus? (b) How was the former League of Nations viewed, showing it to be an abomination?

doomed to failure. "When ye therefore shall see the abomination of desolation . . . stand in the holy place, . . . then let them which be in Judæa flee into the mountains." (Matthew 24:15, 16) God's kingdom alone is worthy to occupy the "holy place"; for it is dedicated wholly to the honor, praise and vindication of Jehovah. Anything placed in its stead would be an abomination to God and appointed for destruction. Yet the great majority of mankind are placing hope and confidence in such an organization. Many look upon the United Nations organization as the political expression of God's kingdom on earth, thereby ignoring Jesus' words, "My kingdom is not of this world." Was not the old League of Nations so viewed? In May, 1919, the "Council of the Federation of Churches of Christ in America" issued the statement: "The League of Nations is the political expression of the Kingdom of God on earth." Protestantism gave her enthusiastic support to the League; but the Roman Catholic Hierarchy was excluded from a seat in the League, and for that reason set out to destroy it. This she accomplished through totalitarian aggression, and the League bowed from the scene during World War II.

¹⁶ However, prophecy shows the League "beast" or creature returns from a condition of nonexistence, but this time with "organized religion", including the Roman Catholic Hier-

16. How does Revelation, chapter 17, describe the postwar beast? and in its order what world power is it?

archy, in the saddle. "And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. The beast that thou sawest was [the old League], and is not [being lifeless during World War II]; and shall ascend out of the bottomless pit [as the United Nations organization], . . . And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Revelation 17:3, 8, 11) In man's history till A.D. 1914 there have been seven great world empires, the last being the present Anglo-American empire. Note the prophecy states there should be an eighth, which is of the seven previous ones. The conception of the League was in the seventh empire, and now the new United Nations organization is getting its chief support and backing from the same empire. Even the seat of the new government is in America.

¹⁷ Man is merely a pawn in the hands of the mighty spirit demon, Satan, who is now grouping his forces for Armageddon. Armageddon? World conflicts have often been incorrectly labeled as Armageddon. Armageddon will be no mere conflict between capitalism and Communism, as some fear. On the other hand, many now express concern that some ruthless power may, through the use of atomic energy, destroy both the nations and our earth. But the end of the world is no literal burning up of the earth. (Ecclesiastes 1:4; Isaiah 45:18) That would

17. How do many view Armageddon? and what is it Scripturally?

not put an end to wicked spirits, though it might to man. The battle of Armageddon will be Jehovah's fight in which all wickedness will be swept from the universe, and is otherwise called "the battle of that great day of God Almighty". (Revelation 16:14-16) It will completely destroy the invisible and visible parts of Satan's organization, and thus it will spell the FINAL end of this wicked old world. Jesus described it thus: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matthew 24:21; and see also Zephaniah 3:8.) The nineteenth chapter of Revelation symbolically describes the King Christ Jesus as riding upon a white horse at the head of Jehovah's vast host of heavenly armies judging and making war in righteousness. Who will be able to oppose such power? Modern science with its newly found "force of the universe" will pale into nothingness as compared with the mighty forces unleashed by Jehovah and his King in the final war of Armageddon.

¹⁸ The urgency of the world situation as the final end draws near cannot be denied. Jesus warned all who are of good-will toward Jehovah to flee to his kingdom organization (symbolized by mountains) for safety when the "abomination" makes its appearance. The possible benefit is stated in these words: "Seek ye the LORD, all ye meek of the earth, which have

18. In view of the urgency of the world situation, what should people of good-will do?

wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." (Zephaniah 2:3) While the world struggles in agony because of its woes and while the message of the Kingdom is a sore plague to Satan's organization, Jehovah's witnesses and all good-will companions are glad and rejoice despite suffering, for these see deliverance near. They do as Jesus said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

CHAPTER XX

THE "NEW EARTH"

A NEW earth! What can it mean? The burning up of our planet, and its replacement by a new globe? No, not that; for the sure Word of God declares, "The earth abideth for ever." (Ecclesiastes 1:4; Psalms 78:69; 119:90) But that there will be a "new earth" is made certain by the Creator's own statement: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." (Isaiah 65:17) But if not a new earthly sphere, then what is the "new earth"? What conditions will prevail in it, and how and when will it come into existence? Doubtless many such questions fill your mind, as you consider the prospect of a "new earth".

² The term *earth*, as used in the Bible, does not always apply to this inanimate globe. In Psalm 96:1, for example, the command is issued, "Sing unto Jehovah, all the earth." (*A.S.V.*) Not to the literal planet is this exhortation given, but to intelligent human servants of the Most High, who dwell in the earth. (See Psalm 66:4; Habakkuk 2:20.) In like

1. Does the "new earth" mean a new planet?

2. In what sense are the words "earth" and "new earth" used in the Scriptures?

manner, the expression "new earth" is used to identify, not the planet itself, but a particular class of earth's inhabitants, acting as the human representatives of the heavenly Creator. Rightly it can be said that God's perfect human son Adam served in Eden as the animate "earth" or visible part of the Creator's first world. "The first man is of the earth, earthy." (1 Corinthians 15:47) Had Adam remained obedient to his Maker, he undoubtedly would have occupied a prophetic position, handing down to his offspring God's perfect law, by virtue of which the paradise of Eden would be spread to the ends of the earth. Disobedience, however, lost for Adam forever the blessed privilege of serving as God's earthly representative.

^a Nevertheless, the Almighty will have on earth righteous, faithful representatives, men of perfect hearts through whom His just decrees and endless blessings shall be dispensed to the human family. Not from among sin-laden rulers alive today shall these be selected, but from among men long dead! Incredible, you say? Yes, to those not familiar with God's purposes. But let us note what the Bible reveals. In the eleventh chapter of Hebrews are enumerated the names of some of a great "cloud of witnesses" who lived before the coming of Jesus. (Hebrews 12:1) The preserved record of their lives stamps them as being trustworthy

3. What is God's promise respecting the faithful men of old? and why will they be thus rewarded?

men, of faith and devotion, centering their hopes solely in the yet future "city [Kingdom] which hath foundations, whose builder and maker is God". (Hebrews 11:10) Faithfulness unto death earned for them the promise of a "better resurrection", a restanding to life, not in heaven, but as perfect-hearted men, commissioned to serve in a special capacity.—Hebrews 11:35; Acts 2:34; Matthew 11:11.

* Many of the faithful men of old had the privilege of actually being the forefathers of the man Jesus, and are spoken of as "fathers". (Romans 9:5; 15:8; Acts 3:13) Today, however, these "fathers" of Jesus are dead, and also the other faithful men of old like them, while Christ is fully alive. (Hebrews 11:13; Acts 2:29; Revelation 1:18) Can they return to life? Yes, but only through the life-restoring power of Jesus, who said, "I am the resurrection and the life." Thus, those called "fathers" and their fellow faithful ones must become the *children* of the "everlasting Father" (Life-giver) Christ Jesus, through the resurrection. (Isaiah 9:6) Hence God's Word prophetically says to Christ Jesus the King: "Instead of thy fathers [they] shall be thy children." (Psalm 45:16) And what is the special position to which these obedient servants are appointed? Answers the latter part of the text, "whom thou mayest make *princes* in all the earth."

4. How do the "fathers" become children? and what position is in store for them?

⁵ Here, then, is a "new earth"! A new, visible governing organization created at the hand of God. (Isaiah 66: 22) What a contrast with the wicked, Devilish "earth" that rules today, shall the "new earth" be! (2 Peter 3: 10, 13) Justice, goodness and uprightness will mark every move of the "princes", as they work in perfect accord with their King-Father, Christ Jesus. As Isaiah 32: 1 (*A.S.V.*) forecasts: "Behold, a king shall reign in righteousness, and princes shall rule in justice." (Psalm 85: 11) And when may we expect the setting up of the "new earth"? Every shred of evidence in fulfillment of Bible prophecy points to the return of the prophets as earth's rightful rulers in the immediate future, in this very generation.—Luke 21: 25-32; 13: 28; Revelation 18: 20.

"OTHER SHEEP"

⁶ Hailing the "new earth" and its King will be a "great multitude" of persons, "of all nations, and kindreds, and people, and tongues." (Revelation 7: 9) These are persons now living who diligently study God's Word, in their desire to acquire right knowledge. (2 Timothy 2: 15; Proverbs 2: 1-6) They are lovers of righteousness who come out of the great tribulation inflicted upon this world, and consecrate their lives wholly to the continual service of 'their God, and the Lamb'. (Revelation 7: 10, 14, 15)

5. What, then, is the "new earth", how will it differ from the present "earth", and when may it be established?

6. Who are the "great multitude"? and how are they distinguished from the rest of mankind?

By Christ Jesus these meek persons of goodwill have been named the "other sheep", for they are not of the "little [heavenly] flock"; their hope for future life lies in a paradise earth. (John 10:16; Matthew 6:10) In this day they delight to share in the responsibility resting upon every Christian, that of 'preaching this gospel of the Kingdom'. (Matthew 24:14) Gladly they go, from house to house, on the streets, and in public-meeting places, making known to righteously disposed Catholics, Protestants, Jews, and those professing no religious belief, God's way to life.—Revelation 22:17.

' Unbelievable as it may sound, many of these "other sheep" may never die. They were foreshadowed by the family of Noah, who, because of their faith and righteous works in the midst of a corrupt world, passed alive, with Noah, through the flood. (Genesis 6:18, 22; 7:1) As in Noah's day, so today, wickedness overruns the earth. (Genesis 6:5, 11; Matthew 24:37) Millions forget God, and seek to perpetuate this old world. The "other sheep", however, remember their Creator, hold fast their faith, and break clean away from the Satanic elements that now reign. Zealously they preach of Armageddon's approach, and the Kingdom blessings to follow. Continuing faithful till Armageddon, the "other sheep" who seek meekness and righteousness, like the flood survivors of Noah's day, shall be hid in the antitypical ark, God's organization, and come through into an earth

7. Why is it said that many of the "other sheep" may never die?

cleansed of evil. (Zephaniah 2:1-3; Isaiah 26: 20; Matthew 25: 31-40) Those of the "other sheep" who die now rest assured of a "resurrection of life", with full enjoyment of the many earthly blessings promised. Cast now your eye to the future, and glimpse some of the New World blessings in store.

NEW WORLD CONDITIONS

⁸ The clearing out of wicked rule paves the way for rule by the "new earth wherein dwelleth righteousness". Then, from the east and west and all directions shall come the worshipful survivors of Armageddon, to enjoy delightful companionship with Abraham, Isaac, Jacob and the other prince-children. (Matthew 8: 11; Luke 13: 29) "What shall we now do?" the "other sheep" may ask, as they then seek divine guidance from the "new earth". "Beat the old-world tanks, cannons, and bombers into plow-shares," will be the answer; for all weapons of destruction must be turned into implements of construction. (Isaiah 2: 4; Micah 4: 3) In the New World this planet will never again be subjected to the ravages of war, with its wanton flow of blood, its heartless brutality, and its tragic aftermath, for "nation shall not lift up sword against nation, neither shall they learn war any more".

⁹ And why should there ever be another war? These inhabitants of the earth are not divided

8. What shall be one of the first privileges enjoyed by the "great multitude" under the "new earth"?

9. Why will the New World be a warless one?

into opposing factions by reason of bitter racial or national or religious differences. All of such barriers to lasting peace and unity have been stamped out. One worship remains: the pure, and clean, and right worship of the true God of the universe, Jehovah. And it is this united worship of their Creator that binds together unbreakably the post-Armageddon occupants of the earth.—Isaiah 66:23; Zechariah 14:16.

¹⁰ Then, with the end of war, FREEDOM, in the full sense of the word, sets in. Freedom from fear will be there, for no more will the atomic bomb or the devilish, demonic heavens hang like a threatening cloud over the people. Gone will be the need for an army to 'preserve international peace', or even a local police force, to subdue crime, and maintain order; for lawlessness and vice, together with casualty-producing accidents, fires and floods, will be things of the old-world past. (Isaiah 11:9) Neither will there then be millions of unemployed 'displaced persons' wandering aimlessly from one city to another, for the promise of Jehovah is, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid."—Micah 4:4; Ezekiel 34:25.

¹¹ Famine and drought, together with rationing and black marketing, shall cease for all time, as freedom from want makes itself felt. The assurance of Jehovah is that "then shall the earth yield her increase". (Psalm 67:6;

10. Will there be cause for fear, when the "new earth" rules?

11. What changes may be expected with the literal earth, and with what result to man?

Ezekiel 34: 27, 29) The inanimate globe, free of the curse pronounced against it, takes on a "new" appearance, developing into a place of Edenic grandeur and beauty such as the human mind cannot now visualize. (Psalm 96: 11, 12; Genesis 3: 17, 18; 2: 8, 9) Righteous man will again be authorized to 'subdue the earth' and 'have dominion' over the lower animal creation, for then even the beasts of the field will be at peace with one another and their guardian, man.—Isaiah 11: 6-9; 65: 25; Genesis 1: 28.

¹² The New World, moreover, will be a disease-less world; for the curative power of the Divine Physician will be turned toward this earth. (Matthew 4: 23; Psalm 103: 2, 3) Aches and pains will die out, as radiant health, unmarred by cancer, or influenza, or even a toothache, implants itself in every soul. (Revelation 21: 4) This means the dissolution of old age, with its wrinkled skin, its gray hair, and feebleness. It means that vigorous, energetic youth, so fleeting today, shall be the eternal lot of every human. To enjoy these blessings perpetually necessitates the removal of man's greatest enemy, death. And this Jehovah, the Fountain of life, has promised to bring about. (Psalm 36: 9; 1 Corinthians 15: 26) Describing this sublime New World state, the Lord's recorded Word foretells: "And I saw a new heaven and a new earth . . . and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither

12. What shall happen to sickness, old age, and death?

shall there be any more pain: for the former things are passed away." (Revelation 21:1-5) No dream is this, nor propaganda scheme to solicit support for a man-made "better world", but it is the truth. Such conditions are certain to come, for the Lord further said to John, "Write: for these words are true and faithful."

¹³ But that is not all, for the "other sheep" shall enjoy also the grand privilege of fulfilling the divine mandate. This earth was created, not to be destroyed, but to be inhabited forever by righteous, perfect men and women. (Isaiah 45:12, 18; Proverbs 10:30; Isaiah 60:21) To this end, God commanded the perfect pair in Eden, "Be fruitful, and multiply, and *fill* the earth." (Genesis 1:28, *Roth.*; *Douay*) Through sin, Adam and Eve became unrighteous, and forfeited the privilege of bringing forth a righteous race. But God's purpose never fails; his divine mandate to have righteous creatures bring forth offspring of their kind shall be carried out. (Isaiah 14:24, 27; 55:11) But when, and how?

¹⁴ Following the deluge of Noah's day, Jehovah repeated to the flood-survivors his divine mandate, "Be fruitful and multiply and fill the earth." (Genesis 9:1, *Roth.*; *Douay*) But, though counted righteous by reason of their faith, the family of Noah could not, in reality, fulfill this mandate. (Hebrews 11:7) Why? Be-

13. To what does the expression "divine mandate" refer, and when was it first issued?

14. Who shall fulfill the divine mandate? and when and under what conditions?

cause Jesus had not yet come, to relieve them of inherent sin and condemnation. (Romans 5:12; 1 John 1:7) The re-issuance of the divine mandate following the flood was, therefore, but a small-scale pattern of the real fulfillment by those whom the sons and daughters-in-law of Noah pictured, namely, the "great multitude" of Armageddon survivors. (1 Corinthians 10:11) In the purified earth, free from evil Satanic influence, and with the sin-canceling merit of Christ's sacrifice operating toward them, the survivors of Armageddon, under the direction of the King and his princes, will marry and bring forth children in righteousness, to the glory of God. (Proverbs 28:28) Their offspring at birth will be born in the way of life; hence infant-death, with its overwhelming grief, shall be unknown. (Isaiah 65:20) Every child, reared in the "nurture and admonition of the Lord", will have full opportunity for life through Christ the King; any not desiring to serve Jehovah shall perish, rightly. —Isaiah 38:19; Ephesians 6:4; Psalm 145:20.

RETURN OF THE DEAD

¹⁵ The carrying out of the divine mandate to fill the earth will not proceed to the extent of making it inconvenient and impossible to accommodate the resurrection of those dead in their graves. Filling the earth will include transforming it into a paradise like Eden; and

15. What accomplishments shall the thousand-year reign realize? and what shall occur at the end thereof?

will not require the full thousand years of Christ's reign. During that time the Devil is cast unconscious into the "bottomless pit", and his death-dealing organization will be out of existence. (Revelation 20:1-4) An extensive educational work will be necessary, therefore, in the course of the thousand-year reign when billions of "unjust" dead, needing instruction in God's law, are scheduled to arise from their tombs. (Revelation 20:5) At the very end of this period, the imprisoned Satan will be released. (Revelation 20:7) His mental attitude unchanged, the Devil will again seek to usurp Jehovah's position of universal sovereignty, and endeavor to turn all humankind against God. (Revelation 20:8) Some will be deceived, while those who keep integrity in this concluding faith-test will share in the final vindication of Jehovah's name. Those supporting Satan shall, with the Devil himself, be cast into the "lake which burneth with fire and brimstone: which is the second death". (Revelation 21:8; 20:10,14,15) For them there is no resurrection.

¹⁶ Then, in that wicked-less world, the Almighty, through His Kingdom and "new earth" arrangement, will shower down upon earth's billions of perfect inhabitants an overflow of divine blessings that shall fill their hearts with unquenchable gladness. Here will be a world without death, illness, sorrow, or tears, or religious confusion. (Revelation 21:4) A secure,

16. How long will Jehovah's New World remain?

God-worshipping world it will be, filled with love and joy and all things desirable, that shall remain, not for a thousand, or million, or even a billion years, but forever.—Psalm 72: 7.

¹⁷ This is the WORLD WITHOUT END. (Isaiah 45: 17; Ephesians 3: 21) Would you enjoy living in it? If yes, then become one of the "other sheep" now, share in the heart-cheering proclamation of the Kingdom, and be assured of God's blessing, guidance and protection, as your steps lead you into full realization of the glorious life-prospect ahead.—Psalms 148: 12, 13; 145: 10-13, 21.

17. How may one gain life in the "world without end"?

CHAPTER XXI

RESURRECTION

FROM the time that the first mortal man fell in death till this very hour countless millions have gone to untimely graves. Disease and pestilence have gnawed at the vitals of those of humankind. By means of violence in war, accident, fire, flood and kindred calamities have men hastened to the land of the enemy, death. Facing these grim realities, many honest persons sincerely ask, "Are we destined to live but a few troubled years on this earth, then to enter the grave never to return? Is there hope that those who have entered the tomb can ever live again?"

² In seeking a satisfying answer the person of good-will wisely looks to a truthful source, God's Word. There he finds words of comfort and solace. He sees that men of old, such as Abraham, Job and Isaiah, had kindled within them the hope that they would live again on the earth amid more happy conditions. Job in his distress testified that a "change" would come and that God would call and he would answer him from the grave. He said: "O that

1. What has been the unhappy condition of humankind? and what questions are often asked?

2. Where does the person of good-will look for an answer to his questions? and what words of comfort are found regarding the hope for the dead?

thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14: 13-15) Isaiah too voiced his faith in God's power, saying, "Thy dead men shall live, together with my dead body shall they arise." (Isaiah 26:19) "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isaiah 25:8) Concerning another faithful friend of God, it is written, "Abraham . . . believed that God was able to raise men even from the dead."—Hebrews 11:17, 19, *Good-speed*; see also Luke 20: 37, 38.

³ That the trust and confidence of these and of others having kindred faith are certain to bear fruit in due time, we have this comforting assurance by the firstborn from the dead, even Jesus: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." (John 5: 28, 29) Paul too, in Mars hill, declared, "God . . . hath given assurance unto all men, in that he hath raised him [Jesus] from the dead." (Acts 17: 30, 31) Thus the raising of Jesus was a proof or an assurance given to men that they may confidently rely upon the promises of God to raise the dead.

3. What further assurance is given regarding those in their graves?

⁴ Nor is the resurrection of Jesus an illusion or an imagined thing, even though the religionists of that day tried unsuccessfully by their puny efforts to thwart the coming forth of the Son of God from the grave. (Matthew 27: 62-66) Paul could so confidently testify to this important question of the resurrection because he had seen the glory of the risen Lord, while en route to Damascus. Not only that, but he recalls for us the witnesses that had seen Jesus after being raised from the dead: "And that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; . . . After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." (1 Corinthians 15: 5-8) See also Acts 13: 29-37 and Matthew 28: 5-9, 16.

⁵ Satan and the demons, after thus failing to destroy man's faith in the resurrection, then sought to obscure the true meaning of his doctrine. They caused wrong beliefs regarding it to be fostered and taught by men "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some". (2 Timothy 2: 18) Arguing and teaching thus, that the resurrection was out of date and no longer due to occur, would lead others into error and thus into a course that would make them unfit for life. Later the hea-

4. (a) What effort was made to thwart the resurrection of Jesus?
(b) What proof have we that he did come forth from the grave?
5. Failing to destroy man's faith in the resurrection, what further schemes did Satan pursue and with what results?

then doctrine of the 'inherent immortality of all souls' was introduced and adopted into the so-called "Christian" religious organization. Belief in that teaching wrecked man's true Christian faith, because it set at naught the Scriptural truth that at death all men go to the grave where "there is no work, nor device, nor knowledge, nor wisdom". (Ecclesiastes 9:10) It confused the fact that the dead must remain in the grave or condition of death until God's due time to bring them forth, after the establishment of God's kingdom.

* None of the loyal, faithful men of old were resurrected before the coming of Jesus to this earth, nor did they believe in inherent immortality of the soul. Rather the Scriptural accounts regarding them show that they died and in death were unconscious as being asleep, from which death-sleep they will in Jehovah's due time be awakened. To Moses the Lord said, "Behold, thou shalt sleep with thy fathers." (Deuteronomy 31:16) David knew also that he must sleep in death, for God had told him, "And when thy days be fulfilled . . . thou shalt sleep with thy fathers." (2 Samuel 7:12) Later, Peter at Pentecost "lifted up his voice, and said . . . let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." (Acts 2:14, 29, 34) Although they were still dead in

6. (a) How is the dead condition of men of old described? (b) Show that they did not go to heaven.

Peter's day, yet the time must come when they would stand again in life. However, before their resurrection comes, others must first arise from the dead. There is a proper order in coming forth from the graves.

"FIRST RESURRECTION"

⁷ Jesus was the first one to rise from the dead, and therefore he is spoken of as "the firstborn from the dead", "the firstfruits of them that slept." (Colossians 1:18; 1 Corinthians 15:20) This firstborn one from the dead was not raised out of the grave a human creature, but he was raised a spirit. Hence he was the firstfruits, too, of those that would have a heavenly resurrection. "He was put to death in the flesh, but made alive in the spirit."—1 Peter 3:18, *Weymouth*.

⁸ It was God's purpose, however, that Jesus should not be alone in his heavenly resurrection, but that others should be joined with him. (John 14:3) Says the scripture concerning those that would share with Christ Jesus not only in his sufferings but also in his resurrection: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29) Thus a new way and a new hope was opened up for followers of the Son of God, those who would be

7. Who was the firstborn from the dead, and was he raised a human creature?

8. (a) Was Jesus to be alone in his heavenly resurrection? (b) What is the likeness of his resurrection, and how many have part in it?

Christ's brethren; and that hope was that they might partake of the heavenly life upon their resurrection from the dead. "Like as Christ was raised up from the dead . . . even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 3-5) The "likeness of his resurrection" is a heavenly resurrection such as Jesus had; and, like Jesus, those partaking of it must die faithful unto death. The apostle Paul expressed his hope to fellow saints that he would be raised out of death to life in heaven: "I too believe . . . that he who raised the Lord Jesus from the dead will raise me also like Jesus, and bring me side by side with you into his presence." (2 Corinthians 4: 14, *Good-speed*) This is the *first* resurrection as to time and importance; and "blessed and holy is he that hath part in the first resurrection". (Revelation 20: 6) The Scriptures also indicate that the number of those that participate in this first resurrection is not a great number, but is a "little flock" (Luke 12: 32), and that it is limited to the Lord Jesus and the 144,000 members of the church of God.—Revelation 7: 4; 14: 1, 3.

⁹ The question then arises, When do these come forth from the condition of death? Paul, when nearing the end of his life on earth, wrote to Timothy, thus shedding light on this matter, saying that he had fought a good fight and he

9. How did the apostle Paul express his hope, and when would this be realized?

was about to finish his course and had kept the faith; and, because he had faith in a heavenly resurrection in the day of the Lord and at his appearing, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me AT THAT DAY: and not to me only, but unto all them also that love his appearing." (2 Timothy 4:8) Paul knew that not only he but also 'all them that loved his appearing' must sleep in death until the second presence of the Lord. Therefore it is definitely fixed that none of the apostles of Jesus or others like them were raised out of death at least until the second coming of Christ. "That day" to which they looked forward is the day of the Lord Jesus, which began with his coming to the temple for judgment in 1918.

¹⁰ Paul exhorted his fellow Christians not to sorrow about these sleeping ones, but they should have hope in God because he had promised them a resurrection even as he had assured Jesus that he would not leave Jesus' soul in the grave. Read the words of comfort and hope as recorded at 1 Thessalonians 4:13-15: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord

10. What is the meaning of 1 Thessalonians 4:13-15?

shall not prevent them which are asleep." Clearly this means that the first resurrection is certain for those faithful followers who died or are asleep in the Lord and that it will take place at the "coming of the Lord". Furthermore, it means that when such resurrection occurs there would be some alive of that heavenly class here on the earth; they would be busy at the work of gospel-preaching at the time he comes to judge, and they would be declaring his judgment message. It also means that these will not "prevent" or "precede those who fell asleep". (*Diaglott*) The glorious prospect which had been set before those asleep in Jesus will then be realized: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thessalonians 4:16) Being a spiritual resurrection, their rising first will be invisible to human eyes, as Jesus' resurrection was. It is described in fullness at 1 Corinthians 15:42-54.

¹¹ But what about those who will ultimately be in heaven, but who are of the remnant that are alive here on the earth at the coming of the Lord? When they finish their earthly ministry in death, must they sleep on in death like those who died before the Lord Jesus' coming to the temple? The inspired record at 1 Corinthians 15:51, 52 answers, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be

11. What is the prospect of the heavenly class that remain on earth until the coming of the Lord?

changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Therefore those of that heavenly class that die in this day of the invisible presence of the Lord have an instantaneous change, "in the twinkling of an eye," and they do not sleep in death, but they shall be at once changed at death. They are resurrected in the spirit.

EARTHLY RESURRECTION

¹² Since the Scriptures clearly say that the 144,000 are the only ones besides Christ Jesus that have part in the heavenly resurrection, does this not argue that there will be no others that will come forth from the tomb? No; there will be an earthly resurrection. The greater mass of humankind will find life here on the earth amid paradise conditions. (Psalm 72: 6-8; Isaiah 2: 4; 60: 13; Ezekiel 36: 35) Jesus' words are true, "All that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 27-29, *A.S.V.*; *Douay*) Those who have "done good" include such ones as Abraham, David, Daniel, and others, who "stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, . . . not accepting deliverance; that

12. (a) What others are raised from the dead? and where will they live? (b) Who are those that have "done good" and those that have "done evil"?

they might obtain a better resurrection". (Hebrews 11:33-35) They will be made "princes in all the earth", and hence will be the first of the human dead to be raised; and thus they will have a better resurrection than the rest of humankind. (Isaiah 32:1; Psalm 45:16) Those having "done good" would also include those of the "other sheep" class that may die in this day because of their devotion to God and his kingdom. It would appear that they will be brought forth early after the battle of Armageddon is past. On the other hand, "they that have done evil" are those who have had no faith and knowledge of God and who have done wrong because of their being ignorant and conceived in sin and shapen in iniquity. They have part in the general resurrection of all those of mankind to whom Christ's ransom sacrifice extends benefits. After being raised from the tombs they do not participate then in bringing forth any children, but the words at Luke 20:34-36 apply to them.

¹³ A vision of this earthly resurrection appears at Revelation 20:12-15: "I saw the dead, small and great, stand before God; and the books were opened: . . . and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man ac-

13. Who will come forth in the day appointed, and how long is that day?

according to their works." The "small and great" must await the appointed day for their coming forth from the graves, and they will all be judged according to their future works on earth under God's kingdom, and no crooked work will be permitted. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) That day appointed is not a day twenty-four hours long, but is that period of time spoken of by Peter: "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter 3:7, 8.

¹⁴ This "day" will be long enough, and plenty of opportunity will be afforded, for all those that come forth from the graves to be judged according to their works. The requirements are laid down that "he that believeth not the Son shall not see life; but the wrath of God abideth on him". (John 3:36) He is judged adversely. It would be unreasonable and unscriptural to say that everlasting life must be given to all persons, even to those who spurn with contempt the loving provisions of Jehovah God. There will undoubtedly be some, namely, the willfully wicked and irreformable, who will "sleep a perpetual sleep, and not wake, saith the LORD". (Jeremiah 51:39) On the other hand, 'those that believe shall be saved.' (Romans 10:9, 10; John 3:36) During the reign of Christ they will return from the land of the

14. Show that everlasting life will not be given to all persons.

enemy and will ultimately, if obedient, see the promise fulfilled, "The last enemy that shall be destroyed is death." (1 Corinthians 15:26) At the end of Christ's thousand-year reign, after successfully passing the final judgment test these will attain to their life-right or justification from Jehovah God, and about them we read, "But the rest of the dead lived not again until the thousand years were finished." (Revelation 20:5) Then will be completed the earthly resurrection as well as the heavenly. Songs of praise will go up to Jehovah God, who will have given obedient mankind the victory over death through our Lord Jesus Christ.—1 Corinthians 15:57.

¹⁵ The belief in the resurrection, therefore, fills the believer with a glorious hope. He knows the time will come when the graves will be emptied and when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain". (Revelation 21:4) And especially the favored believers, whom God has begotten to a hope of the "first resurrection", lay aside all entangling things that may hinder them in obtaining life, and, like the apostle Paul, they say, "I count all things but loss . . . ; if by any means I might attain unto the resurrection of the dead."—Philippians 3:8-11.

15. What, then, will the believer do?

CHAPTER XXII

THE JUDGMENT DAY

THERE are very few subjects upon which the adversary has so completely confused and blinded the people generally as that of the "judgment day". Many well-meaning and sincere persons look forward to the judgment day with a great deal of fear and mental anguish, because of what they feel will happen to them or their loved ones when that day arrives; this despite the fact that the Scriptures refer to it as a very joyous occasion. Listen to King David's prayer of thanksgiving as he contemplated that glad event. Psalm 96:10-13 (*A.S.V.*): "Say among the nations, Jehovah reigneth: the world also is established that it cannot be moved: he will judge the peoples with equity. Let the heavens be glad, and let the earth rejoice; let the sea roar, and the fulness thereof; let the field exult, and all that is therein; then shall all the trees of the wood sing for joy before Jehovah; for he cometh, for he cometh to judge the earth: he will judge the world with righteousness, and the peoples with his truth."

1. (a) What effect has the confusion concerning the judgment day, generally existing in the minds of the people, had upon well-meaning persons? (b) How do the Scriptures present the question of the judgment day?

² According to these scriptures the judgment day is an event over which all nature, animate and inanimate, rejoice. David manifested no mental anguish as he considered this glorious event. Neither has any other person who is of good-will toward God any cause to fear His judgment day.

³ The thousand-year judgment day mentioned in the Scriptures does not include all the judgments of Jehovah as they relate to mankind. The "judgment day" has reference only to one of these judgments. (2 Peter 3:8; Revelation 20:4) For illustration, it has no reference to the judgment of the members of the body of Christ referred to in 1 John 4:17 and Revelation 2:10: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." "Be thou faithful unto death, and I will give thee the crown of life."—*A.S.V.*

⁴ Nor does it refer to the judgment of the nations described in Zephaniah 3:8 (*A.S.V.*): "Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." This occurs before the thousand years of Christ's uninterrupted reign begins.

2. Was David disturbed as he contemplated the judgment day?

3. Does the "judgment day" mentioned in the Scriptures include all of Jehovah's judgments relating to the human family?

4. Does the "judgment day" relate to the judgment of the nations?

^b Seeing that the "judgment day" has reference only to one specific judgment of Jehovah, it is important that we ascertain what judgment this is, when it takes place, where it takes place, to whom it applies. Then, to ascertain who will be the judge, we must consider his qualifications, how he will execute the judgment, and what will be the result when completed. It is only after we have answered these questions to our own satisfaction and in harmony with the Scriptures that we are in position to really appreciate the Lord's "judgment day". Therefore, let us set about getting the answer to our question from the only reliable source, the Word of God.

^c Up to this point we have simply considered what the "judgment day" is not. Now, to find out what it is. In Acts 17: 30, 31 (*A.S.V.*) the Lord, through the apostle, calls our attention to the "judgment day" in these words: "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

5. What pertinent questions must we understand in order to appreciate the judgment day?

6. Where in the Scriptures do we find a description of the judgment day?

⁷ There are five outstanding points in this text as it relates to the "judgment day". (1) Jehovah God himself appointed this day. (2) The object is to judge the world in righteousness. (3) Jehovah has selected and appointed the judge. (4) That judge is Christ Jesus. (5) Jehovah has given his assurance of this "judgment day" by the resurrection of Christ Jesus. The fact of the "judgment day" is therefore established beyond the possibility of doubt.

⁸ The only point that may not be quite clear in this text is the "world" that is going to be judged. What world is it? Is it the present evil world of which Satan the Devil is the ruler? (2 Corinthians 4: 4; John 14: 30; 1 John 5: 19) or what world is it? It cannot be the present evil world, for it is judged and condemned already. John 12: 31 (*A.S.V.*) reads: "Now is the judgment of this world: now shall the prince of this world be cast out." Also 2 Peter 3: 7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The world in question, then, where the righteous judgment of the Lord is going to take place, must be the New World of righteousness to which Peter refers in the thirteenth verse of the same chapter, when he says: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

7. What five outstanding points do we find in Acts 17: 31?

8. (a) What point may require a little more clarification in the text? (b) What world is to be judged?

WHAT, WHEN, AND WHERE IS IT?

⁹ To sum up thus far, we see that "judgment day" has reference to a day or period of time in which Jehovah God sits to judge all men or all mankind in the New World of righteousness by his own appointed Judge, Christ Jesus. It is the first 1,000 years of the New World, and not a 24-hour day; for "one day is with the Lord as a thousand years, and a thousand years as one day". At 2 Peter 3:7, 8 we are warned not to be ignorant of this time feature. It follows that anyone not in the New World will not be involved in this particular judgment. All creatures who desire to reap its benefits must be in the New World. This summation also answers our first question, What is the "judgment day"?

¹⁰ The second question, When does the "judgment day" of humankind take place? Turning to Psalm 110: 1, 2 (*A.S.V.*), we read, "Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah will send forth the rod of thy strength out of Zion: rule thou in the midst of thine enemies."

¹¹ Here Jehovah the King of eternity is telling us that for a period after his anointed King or Judge Christ Jesus had ascended to heaven he would remain inactive as to Kingdom establishment; but when Jehovah's due

9. (a) Summarize what we have found as to the judgment day up to this point. (b) What question does this summation answer? 10, 11. After what preliminary action by Christ the King does the thousand-year judgment day begin?

time would arrive, He would commission him to go forth and rule. Verse 6 says: "He will judge among the nations," indicating that he was to be both Judge and Ruler. The time that Jehovah commissions his Son to act must, therefore, mark the beginning of the "day of Jehovah". The apostle John refers to that taking over of authority by the New World's Judge and King, in these words: "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever." (Revelation 11:15, *A.S.V.*) The fulfillment of the prophecies of Matthew 24, Mark 13, Luke 21, and numerous other scriptures, by physical facts, clearly establishes that Christ Jesus was enthroned as King of Jehovah in the fall of 1914. This was clearly evidenced to us by the beginning of World War I and the fulfillment of the other signs enumerated in these prophecies. Therefore, that date marked the time when Jehovah's King went into action against Satan's organization. In the spring of 1918 he came as Jehovah's Messenger to the temple and began judgment first of the "house of God" and thereafter of the nations of this world. (1 Peter 4:17; Matthew 25:31, 32) The execution of judgment against those nations takes place at the battle of Armageddon, where he will "fill the places with the dead bodies" and will wound their invisible head, Satan the Devil, binding him for a thousand years. Then the New World of righteousness will begin, and

with it the thousand-year day of judgment.—Revelation 20: 1-3, 11-15.

¹² Our third question, "Where does this judgment take place?" must be pretty well answered in the mind of everyone who has followed us to this point. It will be at the earth; for there the Judge and King will turn his attention. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river to the ends of the earth."—Psalm 72: 4, 7, 8.

THOSE JUDGED

¹³ Question 4: "To whom does this judgment apply?" We have already found that it applies only to those who are on earth in the New World. The Scriptures clearly show that in that New World there will be not only people who survived Armageddon and were living at the time of the New World's establishment and who could accept its terms, but also many who had died and entered their graves prior to its establishment. And so, as a consequence, this judgment applies to both the living and the dead. Acts 10:42 (*A.S.V.*) reads: "And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the *Judge* of the *living* and the *dead*." And

12. Where does the judgment take place?

13. To whom does the judgment apply?

2 Timothy 4:1 (*A.S.V.*): "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom." Also John 5:28, 29 (*A.S.V.*): "The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." This testimony eliminates any possibility of doubt as to whether the dead as well as the living are included.

¹⁴ Not all persons who have lived and died upon the earth during the past six thousand years will come forth to judgment in this "judgment day". Adam, for example, had his final judgment in the garden of Eden, where he was sentenced. (Genesis 3:17-19) Also those religionists will not come forth who the Lord Jesus said could not escape the judgment of Gehenna because of being the seed of the Serpent: "Serpents, progeny of vipers! how can you escape the judgment of the Gehenna?" (Matthew 23:33, *Diaglott*) The apostle Paul referred to some such when he wrote: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (1 Timothy 5:24) Those who die wicked beyond reform or correction and beyond redemption by Christ's blood will not be brought forth from the grave to judgment in the New World. (Numbers 35:31)

14. (a) Will all creatures who have lived and died upon this earth attain to the judgment day? (b) If not, why not?

"Jehovah preserveth all them that love him; but all the wicked will he destroy." (Psalm 145:20, *A.S.V.*) Those who have sinned against the holy spirit will be barred. "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the spirit shall not be forgiven. . . . whosoever shall speak against the holy spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." (Matthew 12:31, 32, *A.S.V.*) All of which goes to prove that this judgment narrows down to the living and the dead humankind who can come under benefit of the ransom sacrifice of Christ Jesus the Judge.

¹⁵ In the judgment of the nations which begins after the Lord God's Messenger and Judge comes to the temple, the individuals of the nations are divided from one another as sheep and goats. Those goatlike persons who show no appreciation of God's kingdom but who reject the Kingdom message and its bearers and show them no help and kindness will be destroyed in the coming battle of Armageddon. The sheep-like hearers of the message who rejoice at the Kingdom's coming and do good unto the remnant of last members of Christ's body on earth will be gathered to the side of the Judge's favor. This class of sheeplike ones will be spared alive during the judgment battle of Armageddon, similar to Noah and his family's

15. Who will be the "quick", or the living, whom Christ will judge?

survival of the flood, and will enter into the New World without dying. Continuing faithful to God and his King of the New World they will be approved throughout that thousand-year judgment day and will eventually gain the judgment of the right to eternal life. Being Armageddon survivors, they will be the "quick", or the living, whom Christ Jesus judges.

¹⁶ Another favored class due to receive the blessings of the judgment of the New World are those faithful servants of God who lived prior to the death and resurrection of Jesus, many of whom are mentioned in Hebrews, chapter 11, and of whom the apostle Paul says, in verses 39 and 40: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." These could not enter into their reward before the glorification of the church, or the "us" class Paul mentions, and which glorification begins after the Judge's coming to the temple. They are rewarded by being made visible representatives on earth of the heavenly Judge. The Lord, through the psalmist, says regarding this class: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Psalm 45:16) And concerning them as princes, Isaiah 32:1 says: "Behold, a king shall reign in righteousness, and princes shall rule in judgment."

16. Who will be the first of the human dead to come forth to a favorable judgment?

¹⁷ In due time, all conditions on earth being in readiness, the hour will come when the Judge will utter his voice to the dead to rise, and then "all that are in the graves shall hear his voice, and shall come forth; . . . they that have done evil, unto the resurrection of [judgment]". (John 5:28, 29; *A.S.V.*) They will include the malefactor to whom Jesus on the tree said: "Verily I say unto thee this day: With me shalt thou be in Paradise."—Luke 23:43, *Rotherham; Lamsa.*

THE JUDGE'S QUALIFICATIONS

¹⁸ The Scriptures abundantly prove that Jesus Christ will be righteous Judge in that day. John 5:22 reads: "For the Father judgeth no man, but hath committed all judgment unto the Son."

¹⁹ Now we consider the qualifications of the Judge, for our own comfort and peace of mind. The Scriptures say of him that he served God his Father with a Godly fear, that he learned obedience by the things that he suffered, and that hence those who meet his favorable judgment will be granted everlasting life. But let the Scriptures speak for themselves. Hebrews 5:7-9 (*A.S.V.*): "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son,

17. Who will then come forth to a resurrection of judgment?

18. Who will be the judge in the judgment day?

19. What are his qualifications for this exalted office?

yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." Isaiah 11:1-4 (*A.S.V.*) foretold: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth." That judgment therefore holds no possibility of being thwarted by human limitations and frailties. The Judge's qualifications assure proper consideration of every circumstance affecting each one on trial.

²⁰ How will the judgment of that great day operate toward the people? Revelation 20:11, 12 (*A.S.V.*) tells of the destruction of this old world and the beginning of the thousand-year judgment day, saying: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which

20. How will the judgment of that day operate toward the people of good-will?

is the book of life: and the dead were judged out of the things which were written in the books, according to their works." They will not be judged by their past works, but by what their works shall be during the judgment day, and on this basis they will be tried. Those obeying the King and Judge will gradually be lifted up out of their fallen condition to human perfection, all the while learning righteousness from the Judge and through his earthly princes. At the end of the thousand-year day of judgment will come the final judgment test upon all of earth's then living inhabitants, to determine who shall be written in the book of those entitled to the right to everlasting life on earth. This final test will come by the loosing of Satan the Devil out of his restraint.—Revelation 20: 7-9.

²¹ All who then yield to Satan's temptations and deceptions will be judged unworthy, and will be consigned to the "second death", symbolized by the "lake of fire". As it is written: "And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20: 14, 15) All those resisting the adversary and abiding faithful in their integrity toward Jehovah God will receive the approval of his Judge. Through him they will receive the gift of the right to life everlasting in human perfection on a paradise earth.—Luke 20: 35, 36.

21. What will be the two outcomes of the final judgment test?

CHAPTER XXIII

CONSECRATION—THE WAY TO LIFE

HOW favored was the lot of the first man! He was perfect, enjoyed the right to life, and had communion with his Creator. Being endowed with a measure of wisdom, justice, love, and power, he was in the likeness of his Maker, and he was in God's image in that he had dominion over the lower animals. He was given a beautiful home, Paradise; a lovely helpmate, Eve; and a divine command or *mandate* to extend that garden to the ends of the earth and to fill it with righteous creatures, all to the glory of God. (Genesis 1:26-28) What blessings! What privileges! What a prospect!

² However, instead of appreciating all that God had given him, man chose to take a selfish course, and so, through disobedience, lost all. Sentenced and unrepentant, he was driven from Paradise into the cursed earth, there to eke out a miserable existence until he returned to the dust. (Genesis 3:17-19) That unhappy lot he passed on to his offspring, even as we read: "By one man sin entered into the world, and death

1. What blessings and prospects did the first man enjoy?

2. By reason of his disobedience, what resulted to Adam and his offspring?

by sin; and so death passed upon all men, for that all have sinned." (Roman 5:12) As a result, today the great majority of the human race not only are hastening down the broad road that leads to destruction (Matthew 7:13), but seem content to do so, getting ever farther away from the likeness of God and from the hope of life.

³ There are a few honest hearts, however, who are out of harmony with these evil conditions. Such sigh and cry because of the religious abominations they see committed in "Christendom", and are weary and heavy-laden by reason of their own weaknesses and shortcomings. Being honest, they hunger and thirst for righteousness; and desiring to come into harmony with their Maker, they "seek the Lord, if haply they might . . . find him".

COMING TO GOD

⁴ To find God one must first come to Jesus, for "no man cometh unto the Father, but by me [Jesus]". (John 14:6) But neither can 'any man come to Jesus except as drawn by the Father'. (John 6:44) How does God draw such honest-hearted ones to Jesus? By bringing them into contact with the truth as contained in His Word, the Bible. Being meek and teachable, such ones, upon hearing of the true God and His purposes, repent and have a change of mind as regards sin and this evil world.

3. How do the Scriptures describe those who are out of harmony with present evil conditions?

4. What causes these to repent?

⁵ "All men have not faith"; but as these honest hearts receive this knowledge they exercise faith. "Faith cometh by hearing, and hearing by the word of God." (Romans 10:17) And what is faith? "Faith is a basis of things hoped for, a conviction of things unseen." (Hebrews 11:1, *Diaglott*) It means that by reason of Bible knowledge one has a firm assurance that God exists and that He will reward those who diligently seek him, and that the Bible is the truth and man's sure guide. (Hebrews 11:6; John 17:17; Psalm 119:105) It further means to accept Jesus not only as a Teacher and Example, but also as one's Savior and Redeemer. (Matthew 1:21; 20:28) Such faith causes one to change his course of action, to be turned or converted.—Acts 3:19; Matthew 13:15.

⁶ Making progress in knowledge and understanding, such a one then hears Jesus say: "If any man will come after me, let him deny himself, and take up his [stake; Greek: *stauros*], and follow me." (Matthew 16:24) That means to give up one's own will and to agree or make a consecration to do God's will even as Jesus did. Consecration means a setting of oneself apart, and to be acceptable to God it must be an unconditional surrender. One cannot say: "Lord, I will do thy will if—." No, for that would be selfish and would indicate a lack of faith. One having faith appreciates that "it is not in man to direct his steps", and that God,

5. What is faith, how is it obtained, and in what must one have faith?

6. How does one demonstrate his faith?

with his perfect wisdom, justice, love and power, knows best; and that therefore to serve Him is not only the only *right* thing but also the only *wise* thing to do. So he demonstrates his faith by simply agreeing to do God's will, being content with whatever place God may have for him.

BAPTISM

⁷ Jesus made a public confession of his consecration to do his Father's will, by being baptized in water (Psalm 40:8; Hebrews 10:7; Mark 1:9-11); and he instructed his followers to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy [spirit]". (Matthew 28:19) Therefore each one who has agreed to do God's will should be baptized.

⁸ Perhaps someone will say: "I was baptized when a mere infant, by being sprinkled; isn't that enough?" No, it is not. Why? Well, the word translated *baptize* in our English Bibles is the Greek word *baptizein*, and literally means to dip under water, to immerse, to cover with water. For this reason the more exact of the modern translations, such as the *Diaglott* and *Rotherham*, use the words "dip", "dipper," "immerse," and "immerser", instead of "baptize" and "baptist". Further, when one consecrates to do God's will, he agrees to give up his own will, becoming, as it were, dead to it; and only immersion could be a proper symbol of

7. What public confession of one's consecration should be made, as shown by the example and commandment of Jesus?

8. What facts show how baptism is to be performed?

that. The being taken under the water pictures the death to one's own will, and being lifted out of it pictures being raised and made alive to the doing of God's will.

⁹ Besides, the candidates for baptism are to be 'baptized *into* the name of the Father, the Son, and the holy spirit', which means that they must recognize Jehováh not only as their Life-giver, but also as the Supreme One to whom they owe allegiance and service; they must recognize the part that the Son performs in Jehovah's purpose and what he has done for them; and they must also recognize the holy spirit as the active force of God which will help them to carry out their consecration and that they are at all times to act in harmony with it. Only one's immersion in recognition of these truths constitutes a proper symbol of consecration; and only such is Scriptural water-baptism.

THE WAY TO HEAVENLY GLORY

¹⁰ All who by reason of faith in Jehovah God and in Christ Jesus consecrate themselves to do God's will, and then faithfully carry out their consecration, will be rewarded with everlasting life. (Romans 6:23) However, that life will not be the same for all. The Bible clearly shows that some of these, 144,000, will share heavenly glory with Christ Jesus (Revelation 14:1, 3), while others will enjoy the blessings of life right here on the earth. (Micah 4:1-5)

9. Baptism must be made in recognition of what facts?

10. What prospects may be set before one who agrees to do God's will? and what determines the matter?

God bestows his gifts according to his purposes and as it pleases him to do so; and it is for his creatures to gratefully accept them, for all his gifts are unmerited favors.—2 Corinthians 9:15.

¹¹ God having a fixed time for every purpose (Ecclesiastes 3:1), his time to give creatures on earth the opportunity to get in line for a heavenly reward has been from A.D. 29 until, chiefly, 1931, called the "day of salvation". (2 Corinthians 6:2) It began with Jesus at Jordan and is now rapidly passing away. During this time the heavenly hope was made known to all who consecrated themselves to God. But, since "flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15:50), such consecrated ones would have to be brought forth as God's spiritual sons, begotten of his spirit to a heavenly hope, before God could give them such a glorious reward.

¹² For such to enter on the heavenly way they must undergo the sacrifice of all human life—right and hopes, even as Jesus did. (Colossians 3:1-4) But Jesus, being perfect, had access to God and had the right to life as a human creature. However, His followers, being imperfect and sinful and therefore under condemnation, do not have access to God, and have neither the right to life nor a body acceptable to offer as a sacrifice. How, then, is it possible for such to be offered by Jehovah's High Priest Christ

11. Chiefly during what time has the heavenly hope been held out to those making a consecration?

12. What qualifications must one have to be sacrificed with Christ?

Jesus? By being justified; by having righteousness imputed or reckoned to them. How is this accomplished?

¹³ First of all, the creature must exercise faith in God's provision, meaning faith in the shed blood of Christ, even as we read: "Being justified by faith." (Romans 5:1) Christ Jesus then acts as an advocate, covering the sins of such a one by the merit of His sacrifice, and therefore such are 'justified by the blood of Christ'. (Romans 5:9, 19) God, taking note of the creature's faith and the merit of Christ's blood applied on his behalf, imputes righteousness to such a one, accounting him justified. "It is God that justifieth."—Romans 8:1-4, 33.

¹⁴ Such are now in position to become "dead with him", that is, with Christ Jesus; they now having access to God through Christ Jesus, and having both an acceptable body and the right to life on earth to be presented for sacrifice. God now accepts the High Priest's sacrifice of them, acknowledges them as his sons and causes His active force or holy spirit to act upon them so as to bring them forth as spiritual sons with the hope of life in the heavens. God's holy spirit does not operate toward these apart from his Word of truth, and therefore such are spoken of as being "born of water [truth] and of the spirit" (John 3:5); and of them it is said: "Of his own will begat he us with the word of truth." (James 1:18) As Jordan marked the

13. What factors enter into justification?

14. By what steps is one brought forth as a spiritual son?

beginning of Jesus as a spiritual son (Matthew 3:17), so Pentecost marked the beginning of spiritual sonship for his followers (Acts 2:3, 4, 17); they there being baptized by the holy spirit.—Acts 1:5.

¹⁵ This renovation by the holy spirit (Titus 3:3-5) is a call, putting these in line for heavenly glory with Christ Jesus. (2 Thessalonians 2:13, 14) Such now have new hopes, new aims, new relationships. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Corinthians 5:17) Christ Jesus being the Anointed One, such new creatures by becoming members of his body receive of His anointing. "You have an anointing from the Holy One; you all know it" (1 John 2:20, 27, *Diaglott*); and this act is also referred to as a baptism into Christ's body. "For by one spirit are we all baptized into one body." (1 Corinthians 12:12, 13) The holy spirit operating toward such ones is a down payment or pledge guaranteeing them their final reward. (Ephesians 1:13, 14) "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

SANCTIFICATION

¹⁶ Before such members of the body of Christ can receive their heavenly reward, however,

15. What is the condition of those begotten by the spirit?

16. What is sanctification? and how is it accomplished?

they must be transformed away from this world and into the likeness of their Head, Christ Jesus, demonstrating their dependability by carrying out their consecration faithfully unto death. This transformation work the Scriptures refer to as "sanctification": "This is the will of God [concerning you], even your sanctification."¹⁷ (1 Thessalonians 4:3) How is this accomplished? Both the Creator and the creature have a part therein. "Sanctify yourselves . . . I am the LORD which sanctify you." (Leviticus 20:7, 8) God furnishes the truth which sanctifies: "Sanctify them through thy truth: thy word is truth" (John 17:17); and his holy spirit or active force is also an aid to the creature. On the other hand, the creature must diligently study God's Word so as to renew his mind (Romans 12:2), must seek to apply the things that he learns (Matthew 7:21), and dare not resist or grieve God's holy spirit, but must seek at all times to be led by it.—Romans 8:14; Ephesians 4:30.

¹⁷ Having been called to be "saints" or sanctified ones (Romans 1:7), they must be holy even as God is holy. "As he which hath called you is holy, so be ye holy in all manner of [conduct]." (1 Peter 1:15) That means that they must be wholly devoted to God and righteousness. They must set their affections on things above, and put to death their fallen cravings. (Colossians 3:2, 5) They must each keep the heart with all diligence; for out of it

17. What further admonitions are given these sanctified ones?

are the issues of life'. (Proverbs 4:23) Living up to their agreement is a serious matter, and therefore they are further admonished: "Work out your own salvation with fear and trembling."—Philippians 2:12.

¹⁸ Being followers of Christ Jesus, they too must comfort all that mourn (Luke 4:17-21); preach the gospel of the Kingdom (Matthew 4:17), and honor Jehovah's name. (John 17:4, 6; 1 Peter 2:9) So doing they will incur the hatred of Satan and his world even as Jesus did. (John 15:19; Revelation 12:17) In fact, "all that will live godly in Christ Jesus shall suffer persecution." (2 Timothy 3:12) However, resisting Satan and his world and maintaining integrity even unto death, such are assured of the "crown of life", immortality, the divine nature.—Revelation 2:10; 1 Corinthians 15:53, 54; 2 Peter 1:4.

¹⁹ Wanting to do what is right, desiring life, loving Jehovah for what he is and for all he has done for them, longing to see him and their Head, Christ Jesus, and, above all, desiring to have a part in the vindication of Jehovah's name (Proverbs 27:11); such consecrated ones have no alternative, but must carry out their consecration agreement. To turn back would mark them as covenant-breakers, worthy of death, everlasting death.—Romans 1:31, 32; Hebrews 10:38, 39.

18. As followers of Christ Jesus, what work must these do, and under what test must these remain faithful?

19. What motivates these spiritual sons? and why dare they not draw back?

CONSECRATED "OTHER SHEEP"

²⁰ Today, consecrated Christians who have these heavenly hopes and who are faithful to their commission to preach the gospel are the ones Jehovah is using to direct his work in the earth of proclaiming his name and Kingdom. There is now only a remnant of such on earth, such being known as the "faithful and wise servant". (Matthew 24:45-47) As compared with the entire body of Christ such are only a remnant (Revelation 7: 4-8; 12: 17), and their number is daily decreasing as one by one they finish their course in death. However, the preaching work is ever increasing, because an increasing number of righteously disposed persons, to whom earthly hopes are extended, are joining with the remnant, having an ever greater share in the work. Jesus speaks of these as his "other sheep", as distinguished from his sheep which have heavenly hopes and whom he calls a "little flock". (Luke 12:32) All these also he must bring in order that eventually there may be one flock and one Shepherd.—John 10:16, *A.S.V.*

²¹ For these "other sheep" to receive their reward of everlasting life on earth and the blessings of the Kingdom, they too must make a consecration to God through Christ. They too must carry out their consecration faithfully, conforming to God's standard of righteousness to the best of their ability. So doing, they have hope to "never see death" in the flesh.

20. What work are these Christians directing in the earth? and who are joining them in ever-increasing numbers?

21. What is required of these "other sheep"?

CHAPTER XXIV

SERVING THE TRUE GOD

JEHOVAH, the Giver of every good and perfect gift, has given to mankind one particular gift of unmatched value—His written Word. By its study you learn of God. What you have studied in this book is not the tradition of men, is it? You can use any translation of the Bible and yet you will find that all the doctrines or teachings have the same proof. They differ from religious creeds and man's wisdom. Jehovah's principles of truth and righteousness never change, and are reasonable and always just. Hence his word is always true. Satan challenged God's word, and many men have, too; but never will it return unto God void. (Isaiah 55: 11) From your own study, can you now say, "Jehovah is 'a God of truth' "? (Deuteronomy 32: 4) We trust so, because one with faith in Jehovah and His provisions for life can believe with all his heart the good things which God has revealed to us to be true.

² But do we stop here? No; not if we follow the apostle Paul's advice, as set forth in Hebrews the sixth chapter, verses one to three

1. What has your study of this book proved concerning true doctrine? and why can you believe these good things to be true?

2. What must you continue to do, as is instructed by the apostle Paul? and why will this be to your advantage?

(*American Standard Version*): "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." Can we agree with Paul, and say "This will we do" too? That is, will we study more and "press on unto perfection"? You have just finished studying the essential doctrines and "first principles of Christ". Why not now go on to more advanced truths and become absolutely free from *all* traditions of men? Already you have been freed from the torturous and mysterious doctrines of numerous religious organizations; and, because of having learned the fundamental teachings set forth in the Bible, you can really feel free from the yoke of unexplainable religion. That is why Paul also stated, at Galatians 5:1 (*Am. Stan. Ver.*): "For freedom did Christ set us free." "Let God be true," and stay free!

³ Now consider how this freedom came. It came through the careful study of the simple teachings of God's Word. Jesus said, "The truth shall make you free" (John 8:32); and it is through the knowledge and understanding of God's Word that you have been made free from the impossible and incomprehensible traditions of the religions of "this present evil world". The

3. How have you gained this freedom? to whom else has God made this freedom available? and what is necessary to their gaining it?

apostle Paul, in writing to the Romans, as set forth in the tenth chapter of his letter, pointed out that people must first hear the truth before they can believe it. Jehovah's witnesses try to help others to hear, and, as the Lord says He is no respecter of persons, these witnesses speak 'in season and out of season' to *all* they meet. The truth is open to all nationalities, rich and poor; and "whosoever shall call upon the name of the Lord shall be saved". (Romans 10:13) But they must first hear; else how can they believe? Faith comes by hearing; and hearing comes because there are preachers.—Read Romans 10:10-18.

* When a man believes something, he tells others about it. If your heart is filled with joy and gladness, you will tell your friends and neighbors. So, Paul said: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10) If you really believe the Word of God and trust in the gracious provisions for life that he has made for you, then you will make confession to other people of the things you know and believe. New hopes are set before you. Your whole outlook on world conditions has changed, because God's Word has revealed to you the meaning of present-day troubles. You can't hold back this "good news" from your fellows; unselfishly you want to give it out!

4. (a) Believing the Word of God with all one's heart, what now will one do? (b) How did the apostle Paul show this to be proper?

⁵ It will mean more to you if you give this "good news" to others than when you received it, for "it is more blessed to give than to receive". So you will want to follow the example of Christ Jesus, proclaiming "publicly and from house to house" that "the kingdom is at hand". You will consecrate your life to the doing of Jehovah's will and be interested in the restoring of the true worship of God among others, thus seeking to carry out your consecration. You will feel as Isaiah did, namely: "The Lord God has given me a tongue for teaching." (Isaiah 50:4, *An Amer. Trans.*) The unselfish one who knows the truth will want to use his tongue to teach others and to proclaim to the world the good things he has learned from God's Word. The prophet Zechariah felt the same way about it when he wrote his prophecy; and he said: "These are the things that ye shall do: Speak ye every man the truth with his neighbor." (Zechariah 8:16, *Am. Stan. Ver.*) One who loves truth and righteousness cannot refrain from telling others, but will herald forth the good message and "let God be true"!

⁶ Man has put forth so many theories in the thousands of years past and has failed utterly in proving the mystery of life! His traditions and new speculations have led him in the wrong path. If mankind in general will not accept God's Word, that is no reason why you should

5. What course is it Christlike and also according to God's commandments to take?

6. Where will following man's schemes lead? and how is eternal life to be gained?

not. To follow man's schemes will lead to death. To gain eternal life requires one to know Jehovah God and His Son Christ Jesus. To know them is life eternal. (John 17:3; 3:16) You want to live! Therefore, serve God and live! Jehovah's Word says, "For with thee [Jehovah] is the fountain of life." (Psalm 36:9) And, concerning the water from that Fountain, Revelation 22:17 states: "Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Avail yourself of this gift and then invite others also to "come"!—Romans 6:23.

⁷ Having learned the first principles of the teachings of Christ, and having gotten rid of man's formula for life and the way of living, may you now progress in the study of the Lord's Word. Other good study helps that you can read are *"The Truth Shall Make You Free"* and *"The Kingdom Is at Hand"*, both published by the Watchtower Bible and Tract Society, Inc. While studying, associate yourself with Jehovah's witnesses, persons who believe and study the truth as expressed in God's Word. The Good Shepherd, Christ Jesus, has already laid down his life for his "sheep" and has opened up the way to life eternal; and he is interested in his "sheep" and is gathering together all those who love righteousness. He knows who they are; and those who love righteousness will love Christ Jesus, too, and will come unto him. They

7. (a) What other Bible-study helps will aid you, and with whom should you associate? (b) What is taking place with regard to the sheep of the Good Shepherd?

will hear his voice, and all of his "sheep" will be made into one flock and will come under the one Shepherd. Be gathered with them and live! —John 10:11, 14, 16.

⁸ From all nations, kindreds and tongues the great gathering takes place today in the earth, under the direction of the Good Shepherd. It is really a "strange work", but it is a work that must be accomplished before the final destruction of the Devil's organization and the establishment of the righteous "new earth" under the "kingdom of heaven". You are welcome to come and associate with Jehovah's witnesses wherever they are; and you may, if you wish, assist them in carrying forward the command of the Lord: "Go ye therefore, and make disciples of all the nations." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." You have neighbors, friends and relatives; disciple them! God gave you a tongue for teaching, and now with your knowledge it is your privilege and opportunity to use it.—Matthew 28:19, *Am. Stan. Ver.*; 24:14.

⁹ Having read and studied this book "*Let God Be True*", you are qualified to teach others that which you have already learned and believe in your heart. You can prove what you believe. The scriptures are all quoted and cited herein for your convenience, and the questions

8. (a) What is the scope of this "strange work" of gathering? and when must it be finished? (b) To what are you welcome, and what privilege is now yours?

9. (a) Why are you now able to teach others? and what effect will the telling of these truths have upon many who hear? (b) Why should you not be discouraged if some refuse to hear and others turn away?

are provided in print for you to conduct a discussion. While you are telling other persons of these good things that you already know, continue your study of the Lord's Word and prepare yourself to be a more able minister of Christ. Taking this course in life, you too will be able to help many other persons rejoice in these truths; and you will be able to help them understand the Most High, "a God of truth." You will be able to join in the grand song, "Be glad, ye nations, with his people." (Romans 15: 10, *Roth.*) As you go forward in this grand work as a minister of the gospel, do not be discouraged if some refuse to hear; and if still others, after hearing, turn away. "What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every man be false, as it is written, 'That thou mayest be justified in thy words, and prevail when thou art judged.'"
—Romans 3: 3, 4, *Rev. Stan. Ver.*

¹⁰ Serving the true God, you must expect opposition by the religionists and persecution from those who love this old, evil world. "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15: 20) Fear not! Be strong in God, continue to study His Word, and proclaim it! By all means, "Let God be true."

10. (a) When taking the right course, what must you expect of "this present evil world"? (b) What should your attitude be? and for what God-honoring purpose?

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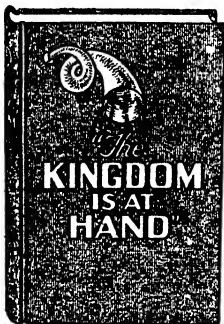
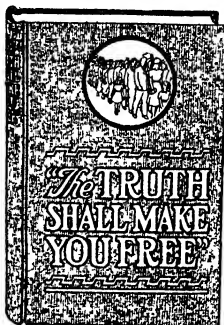
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